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# REMARKS

ON THE

# TENETS

AND

# PRINCIPLES

OF THE

# QUAKERS,

As contained in the *Theses Theologicæ* of
*ROBERT BARCLAY.*

[By Dan. Gittins.]

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# PREFATORY DISCOURSE,

## To Robert Spearman, Esq.

*SIR,*

*THE public Attention has long been taken up with a Controversy of the highest Moment, and big with the most important Consequences to every Christian; and, if we may judge from the Spirit and Conduct of the Adversaries, we may add, to this Church, and Nation also. The general Diffuse, not to say Contempt, of the Holy Scriptures, among all Ranks and Conditions of Mankind, affords a most melancholy Prospect to a sober and considerate Mind; and the Guilt of it, from whatsoever Cause it proceeds, must needs be proportioned to the fatal Neglect. But if in applying this Reflection to the sacred Order, we shall find the same unhappy Degrees of Indolence prevailing in some—of personal Reflection in others—and of a jesuitical Sophistry in those of a more cultivated Erudition, and less open Nature——surely, the Guilt must become highly aggravated, and the Punishment, in the End, certain and inevitable. It would be Matter of Astonishment even to a moral Heathen, could he be sensible of the infinite Importance of the controverted Subjects, to see in what a licen-*

*tious, nay blaſphemous manner, they are frequently treated!—thoſe high and invaluable Privileges, whereby alone we are diſtinguiſhed from the Gentile World—thoſe merciful Means of Grace, whereon our Hopes of Glory are founded, ſo ſhamefully and ungratefully ſlighted! nay, what is ſtill worſe, the lively Oracles themſelves, with all the various and demonſtrative Evidence they abound with, degraded into the loweſt Degree of Merit.*

*From the Appearance of this Controverſy, and a brief Reflection on the gradual Progreſs of it to it's preſent Situation, it is evident, that Matters are haſtening on to a Criſis; and, probably, the fatal Period approaching, when our Candleſtick ſhall be removed to a People more worthy of it. The general Combination, at leaſt Agreement, of Mankind, concerning the Authenticity, Neceſſity, and Uſefulneſs of the Hebrew Scriptures, from the frequent Attempts of late, to depreciate their ineſtimable Value, is an unqueſtionable Proof to what a low Ebb they are reduced, and of how little Import they are, in the ſuperior Judgment of the reputed Orthodox, and learned Part of our enlightened World. Every Medler in this Controverſy—all the Arguments hitherto produced againſt us, are freſh Inſtances of an impious Confederacy againſt the Word of God—deſtructive of the gracious Plan of Redemption therein concerted; and of that ancient and primeval Inſtitution, whereby that ſtupendous Scene was exhibited in Type, from the Fall of Man,*

*to*

*to the Ceſſation of the Moſaic Oeconomy! Pride and an obſtinate Perſeverance in prejudicate Sentiments, (the fatal Bias of a falſe Education) are the prolific Soil, wherein theſe monſtrous Embryos are originally formed, and from whence all the Iſſue a corrupt Imagination can quicken, are called forth in Defiance of the ſacred Records, and to the Suppreſſion of thoſe ſublime Truths, and all the ineſtimable Benefits we derive therefrom.*

*To verify theſe Aſſertions, nothing further is requiſite than a general and impartial Reference to what has been already written—And I ſhall the rather content myſelf therewith at preſent, as a Summary of the State of the Controverſy (ſo far as it had then proceeded) has been ſome time ſince drawn up, and publiſhed by the reverend and ingenious Mr.* Moody. *I had indeed myſelf collected Materials, prior to that, in order to have compoſed a fuller Treatiſe on the ſame Subject, under this Title, viz.* "A ſummary View of the Hutchinſonian Controverſy, wherein the principal Arguments of the reſpective Parties are exhibited; together with the Evidence whereon they are ſeverally built; with ſome Obſervations on the Conſequences, in reſpect to the Chriſtian Religion." *But the Appearance of that Performance, ſo handſomely, though conciſely, executed by that worthy and able Advocate, was one Reaſon why I declined the further Proſecution of that Deſign. The other was, that I then thought, and am ſtill of the*

*ſame Opinion, That Particulars have already been too long inſiſted upon—ſo as to become tedious and diſagreeable to a candid Diſputant, as well as irkſome and vexatious to an ingenuous Reader. Every ſuch Perſon muſt be fully ſenſible, that our Adverſaries can have no ground of Complaint, that either their Objections, or their Arguments, have been ſlighted: The particular Anſwers they have received, though to ſtale Objections, and perverſe Repetitions, nay, to the moſt evaſive and diſingenuous Conduct, is abundant Proof of it. And the great Indulgence they have experienced in theſe reſpects, is far beyond what either the Nature of their Performances, or their Candour in the Management of them, could entitle them to expect. For Proof of this, I ſay, we need but appeal to the Writings of our Adverſaries, to judge of the Spirit from whence ſo ſtrange and general an Oppoſition ſhould proceed —eſpecially as it concerns the moſt important Articles of the Chriſtian Faith; and the very Plan alſo, whereon the Separation of the Church of* England *from that of* Rome *is founded, and whereby alone ſhe can be juſtified in that Separation—and more eſpecially ſtill, that it ſhould proceed from that Quarter, whoſe ſole Eſtabliſhment and Profeſſion, is to inveſtigate, propagate, and defend, the Articles and Doctrines of the Holy Scriptures, therein maintained.*

*After what has been already ſaid, it may be deemed needleſs, perhaps, to declare, that I am a ſincere, though unworthy Member of the Eſtabliſhed*

*bliſhed Church. But as the Perſon of the late excellent Mr.* Hutchinſon *(with whom I was well acquainted) and his Writings alſo, have been ſo generally, though unjuſtly, aſperſed—and that perſonal Odium extended to all that ſtudy the Scriptures on his Plan, I ſhall not ſcruple further to acknowledge myſelf to be of the maligned Party (ſince we muſt be ſo diſtinguiſhed) and to glory alſo in that diſgraceful Appellation. And foraſmuch as an external Affectation of Candour, Politeneſs, and Decorum, in controverſial Affairs, has almoſt obliterated the Sincerity of our Language, and the Integrity of our Morals— I have determined, both at preſent, and on any future Occaſion, to deliver my Sentiments and Obſervations with all imaginable Freedom of Expreſſion; no further regarding either the Perſons, or Dignities, of our Adverſaries, than the general Drift of their Arguments and Oppoſition require. I have long been a Spectator of this Controverſy, and particularly attentive to the Merits of it, as well as to the Manner in which it has been conducted. I therefore flatter myſelf with having acquired ſome ſmall Degree of Judgment in theſe Matters, and that from my Profeſſion, and Circumſtances of Life, I have an undoubted Right to make my own Reflections on them. Nay, I will go a Step further, by obſerving, That from a due Reflection on the Nature of this Oppoſition, and thoſe alarming Circumſtances that ſo imminently threaten us from every Quarter of it——it is become the indiſpen-*

*ſible Duty of every ſerious Chriſtian, but more particularly of the Miniſtry, to bear a faithful and reſolute Teſtimony againſt it; not only as a Criterion of their firm Attachment to the Cauſe of Revelation, but alſo as a public Evidence to Mankind, that they are not of that Number, who have* bowed the Knee to Baal.

*But though I do not intend, nor would it be conſiſtent with the Brevity of this Diſcourſe, to addreſs myſelf particularly to the Merits of the ſeveral Aſſaults of our Adverſaries, (for the Reaſons ſpecified above)*; *yet I ſhall not be ſo regardleſs of them, as not to exemplify the general Tendency of them, by ſome particular Inſtance*; *as a Proof of the Uniformity of their reſpective Views, and that, howſoever they may differ in the manner of their Approaches, they all center in the ſame Point, viz. the Aboliſhment of our Religious Eſtabliſhment*; *and, what will follow by natural Conſequence, of our Civil alſo. And of all the Attacks that have hitherto been made againſt our excellent Conſtitution, I ſhall have a particular Eye on the* candid Diſquiſitions —— *not forgetting alſo the* learned Diſputations *of two reverend Gentlemen*; *whereby the Meaning of ſome important Words, and the Emendation of many corrupted Paſſages of Scripture, are worthily attempted to be ſettled. Theſe will be ſufficient Evidence of the Truth of my Aſſertion in general, as well as proper Specimens of that great Deſign, they are ſeverally labouring to accompliſh.*

*And*

*And in order to this, as I ſhall be careful to avoid all perſonal Reflections, and abuſive Language; ſo do I promiſe thoſe Gentlemen all the Freedom I may juſtly make uſe of, and as much Candour alſo in the manner of it, as ſuch uncommon Performances can entitle them to. But I muſt at the ſame time acknowledge, that I am ſo aukward and old-faſhioned, as not to be complaiſant at the Expence of Truth and Integrity, as well as of the Honour and Regard for that excellent Church, I am proud in being a Member of. And if in the Proſecution of this Undertaking, an unuſual Warmth ſhould occaſionally appear, and riſe above the lifeleſs Standard of Moderation and Indifference; I muſt obviate any unfair Concluſions that may be drawn from thence, by obſerving, That they muſt be Strangers even to the Frame of human Nature, not to know, that the very Paſſions thereof, are not only innocent in themſelves, but are inſerted into it for wiſe and juſtifiable Purpoſes—nor do they ever become criminal, but in the Exceſs and Abuſe of them. There are times for the Exerciſe of every Virtue, and every Paſſion——and the Importance of the Subject, and Occaſion, will juſtify any extraordinary Sally thereof, which an affected Calmneſs of Temper would ſtile an intemperate Zeal, and unmannerly Proceeding. But I ſhall never be unmindful of that Emotion, with which the bleſſed Pattern of Meekneſs itſelf, and his auſtere Harbinger, delivered themſelves to a* Generation of Vipers; *nor of the Rebuke the Angel of the Church*

*Church of* Laodicea *met with for his Lukewarmneſs*—Be zealous *then, is a Precept of the higheſt Authority, and by the good Leave of thoſe Gentlemen, we ſhall not ſcruple to follow thoſe great Examples of it, on ſimilar Occaſions.*

*But howſoever juſt that Rebuke then was, ſurely it can be but little leſs ſo in theſe times of univerſal Degeneracy and Corruption—when Faith is treated but as a ſpeculative Bigotry, and divine Revelation but little better than Artifice and Impoſture; however, but of little Uſe and Significancy, as the Language wherein it is written, though framed by God himſelf, is looked upon as vague and indeterminate by ſome, and obſolete and antiquated by others. And as the holy Tongue (though the only immutable Foundation whereon the Truth and Certainty of the Chriſtian Religion reſts) is become the Object of a general Diſregard—thoſe inferior Attacks on our incomparable Liturgy, and eccleſiaſtic Conſtitution, are not at all to be wondered at, as they are the Reſult of the ſame licentious Principle——and it would ſeem altogether inconſiſtent, to be zealous for the Preſervation of the outward Form, where the Subſtance itſelf is ſo little regarded.*

*Our Adverſaries of both kinds have carried on their Approaches after a ſimilar manner, and have directed their Views, (as far as we can judge) to the ſame pious Purpoſes. The one, with a pretended Spirit of Benevolence——with all the Ingenuity and Good-breeding imaginable, has made a decent Propoſal for the Subverſion of our invaluable*

*luable Liturgy—a Liturgy, which theſe Gentlemen themſelves approve of in the groſs, but depreciate in every Particular. The like has been the Practice of the other, who, under the Colour of Emendations of the Text, and of ſettling a few original Words, (of the laſt Importance to every Chriſtian, though quite indifferent in their ſuperior Judgment) have, as far as is in their Power, undermined the Authority of the ſacred Records, and rendered the Word of God, both in Point of Evidence and Authority, precarious and inconcluſive. But as this affected Candour and Equanimity is become the Standard of modern Politeneſs, and is the only Diſguiſe under which ſuch impious Projects can make their Entrance upon us, it is alſo falſely imagined, to be the Meaſure whereby the Merits of Controverſy, of whatſoever Moment, are to be eſtimated. Nothing can now merit Approbation, that is not conducted on this plauſible Plan; nor become ſo immediately the Objects of Cenſure, as to offend in theſe delicate Points. The moſt noxious and deſtructive Principles—all the complicated Poiſon of Infidelity, when propounded under the Colour of civil Language, have made a general Inroad amongſt us, and, by the ſame Means, maintain themſelves in the Height and Arrogancy of Dominion. Nay, I doubt not, but the Reveries, and whimſical Interpretations, even of* Hutchinſon *himſelf, had gained Admiſſion, if recommended under the* Form of learned Conjectures,

tures, and with due Deference *to the Judgment of the Dignified and Polite.*

*But howſoever it may ruffle the Quiet, or diſturb the* golden Repoſe *of our Adverſaries, it is become abſolutely neceſſary to ſtrip the Oppoſition of thoſe upper Garments of Diſguiſe, and view it only in that moſt intereſting Point, the deſtructive Conſequences of it——and no longer to ſuffer ourſelves to be deluded by ſuch ſpecious Artifices, into a fatal Security; nor tamely to ſee our Incloſures trodden down on the one hand, nor the* Magna Charta *of our ſpiritual Inheritance thus miſerably maimed, on the other. Attempts, both ſecret and open, have been frequently made, which have hitherto been defeated, by the Interpoſition of ſuch worthy Inſtruments, as the good Providence of God has, from time to time, been pleaſed to raiſe up for this Purpoſe. I cannot ſufficiently applaud their Labours in this glorious Cauſe, nor that warm and generous Zeal they have ſhewn in the Defence of it! I admire the unſhaken Courage of thoſe faithful Stewards and Miniſters of the Eſtabliſhed Church——and ſincerely congratulate them on the Diſplay of ſuch heroic Virtue, under all the Diſcouragements that ſurround them, and the magnanimous Exerciſe of it at ſo critical and important a Conjuncture!*

*But as the Subverſion of our Liturgy, and conſequently by Degrees, of that pure Worſhip maintained in our excellent Church, and finally,*

*of*

*of the Miniſtry thereon, muſt needs be preparatory to that of the Holy Scriptures——it may be neceſſary to lay down ſome preliminary Queries, which will of themſelves, without any further inſiſting upon at preſent, ſhew the Nature of the candid Diſquiſitions in general, and their manifeſt Tendency to that Purpoſe: They will alſo ſhew the true State of the Caſe between us—— whence the Unreaſonableneſs of ſuch a confident Addreſs, and the Reception it ought to meet with from every Member of the Eſtabliſhed Church, will be the more eaſily apprehended.*

1. *Whatſoever has received the Sanction of the Legiſlature, and is thereby become an Article of the Eſtabliſhment, is no longer queſtionable by the Members of it.*

2. *If it be not queſtionable by the Members, much leſs is it ſo by thoſe who are not of the Community; leſs ſtill is it to be made the Subject of Humour and Caprice.*

3. *If, in order to partake of the Privileges and Emoluments of the Eſtabliſhment, it be neceſſary to be a Member thereof, it muſt ſtill be previouſly neceſſary to accept of thoſe Terms and Conditions, whereby alone they can become ſuch.*

4. *If thoſe Terms of Communion, be they Civil or Religious, be the only Means whereby the Benefits of that Communion are to be diſpenſed: then Thoſe who refuſe a Compliance with thoſe Terms, are not entitled to a Claim to thoſe Benefits,*

*fits, but wilfully incapacitate themſelves for the Reception of them.*

5. *Conſequently, Thoſe who perſiſt in that Refuſal, have no Right to diſpute the Fitneſs or Propriety of the Conditions——nor, farther, to call for any Amendment of them——nor, farther yet, to publiſh their Diſapprobation of them to the World.*

6. *If it has ſeemed good to the Wiſdom of the Government, to preſcribe certain Teſts, Articles, and Subſcriptions, whereby the Members may be known, and the Bleſſings and Privileges of Society ſecured to them; every Attempt in thoſe, without the Pale, to paſs the Barrier, is an Inſult upon that Government, and an Abuſe of it's Lenity — It is a Tranſgreſſion of thoſe Lines, which are the Limits of their Enquiries, and the* ne plus ultra *of their Diſquiſitions; and will be found to be ſo too, of their Ingenuity and Good-breeding, both in a Political and Eccleſiaſtical Capacity.*

*The very Mention of theſe is ſufficient to ſhew, what the Privileges of the Members are, and how the Poſſeſſion and Enjoyment is ſecured to them: which ſhews alſo, on the other hand, the Unreaſonableneſs of any Application from thoſe who are out of the Community—more eſpecially of ſuch an Application, as, under the Pretence of amending her Liturgy, would inſidiouſly ſubvert the Foundation of the Church itſelf.*

*The*

*The Deſign of theſe Gentlemen could never have been anſwered by a direct Attack upon the Conſtitution itſelf; nor could there have been the leaſt Probability of Succeſs from it's Appearance in it's real and native Character—That would at once have met with a general Abhorrence. It was neceſſary therefore to aſſume the Garb of the Miniſtry, and to appear mightily concerned for the Honour and Intereſt of Religion. And under ſuch Diſguiſe they propoſe their Queries, with all the Humility and Modeſty, Freedom and Ingenuity—without the leaſt Partiality, or Taint of Prejudice, or Bias of Education — In ſhort, without any of thoſe Defects, as are incident to the Condition of all Beings, below that of an unfallen Angel. And all this without the phariſaical Appearance of human Applauſe — apparently, with no other View, than to exonerate their tender Conſciences, by freely declaring their Sentiments, and leaving the Event to ſuperior Wiſdom and Conſideration. But if the Honour and Intereſt of the Chriſtian Religion, (not in a latitudinarian Senſe, but as it ſtands revealed in the Holy Scriptures, ſupported by divine and human Evidence, and truly profeſſed by our excellent Church, in her Articles, Creeds, &c.) If that, I ſay, be the real Motive, and it proceed from the Heart: wherefore are all thoſe Profeſſions above—thoſe repeated Declarations of being true and dutiful Sons of the Church—thoſe frequent Juſtifications of themſelves and Proceedings, without any previous Accuſations? It is a ſhrewd Suſpicion*

*picion of Counterfeit, where there are ſo many fulſome Affectations of Sincerity. The Sons of the Church will always be diſtinguiſhed* as ſuch, *by an Uniformity of Character, and a ſtrict Conſiſtency of inward Sentiment, with outward Profeſſion. They have no upper Garments occaſionally to put on—no Inclination to be Setters-forth of ſtrange Doctrine, nor to be the Projectors and Abettors of ſuch Principles, as are inconſiſtent with their Religion, or a Scandal to their Profeſſion. They feel the ſame Reſtraints from ſuch criminal Behaviour in private, as in the midſt of Day, or open Aſſemblies.*

*We are acquainted, in the Preface to this Work, with the Deſign of Thoſe who were principally concerned in the drawing of it up—The Plot, it ſeems, had been ſome time hatching, and after it had grown on to a competent Degree of Maturity, was put, in Manuſcript, into the Hands of a very eminent and worthy Prelate, in the Year* 1746————*I muſt pauſe a while, to give Vent to an Aſtoniſhment not to be expreſſed by Words!*———————— *Is it indeed come to this paſs? Or is it the audacious Effrontery of the Man? an artful and inſidious Inſinuation of the Aſſent of a worthy Prelate, to a Deſign ſo ſhocking in it's Conſequences, to gain Credit to his Cauſe, and render it the leſs ſuſpected?— A Deſign, both in the Whole, and all it's Parts, immediately deſtructive of the Eſtabliſhed Church, and, remotely, of the Chriſtian Religion. I cannot entertain an Opinion ſo unworthy*

*worthy—so inconsistent with that sacred Character —with the Vigilancy of that high Office, and paternal Affection of the Churches, over which the Holy Ghost has made them Overseers; and for the Preservation whereof in Faith and Purity of Principle, they must be accountable hereafter. The very Suspicion is monstrous, and cannot stand with Christian Charity. But we will put a Case that will illustrate the Design of the candid Gentlemen, which will demonstrably evince both the Absurdity and Unlawfulness of such a Proceeding.*

*Let us suppose then a Prince to have a City in some remote and disaffected Part of his Dominions—secured by proper Lines, Fortifications,* &c. *from the Incursion of the Enemy—those Fortifications defended by a loyal and couragious Garrison; sufficiently instructed both in their Prince's Orders, and in the Nature of their own Duty—and by their prudent Administration, and Discharge of their respective Functions, preserving the Inhabitants in their Allegiance and Duty: such a Conduct surely would merit the Esteem both of Prince and People.*

*Let us suppose also, on the other hand, some of the Disaffected, in the Garb of the* Uniform *approaching the City, and with the greatest Affectation of Benevolence and Good-breeding, thus accosting the Garrison.*

*Moſt worthy Governors under the beſt of Princes!*

THE Excellency of your Conſtitution—the admirable Order and Regularity of your Government, and the preſent wiſe and prudent Adminiſtration of it, are too viſible to eſcape our Notice, and of too great Conſequence not to merit our ſingular Attention. How peculiar is the Happineſs of this diſtinguiſhed City!—how manifold the Bleſſings, the Inhabitants of it daily experience! But whence does this proceed, and to what Cauſe is it owing? It is well known how greatly her priſtine Beauty was ſullied, and how long her antient Glory was eclipſed—it is equally known alſo, that there was a Time, when theſe ineſtimable Privileges had no Being: when Bigottry and Ignorance had totally ſuppreſſed them, and all had given way to the arbitrary Sway of an imperious Hierarchy. But the good Providence of God, that frequently brings Good out of Evil, was pleaſed to open the Eyes of ſome ſuperior Spirits of thoſe times—to give them a Senſe of the wretched Bondage they groaned under, and a noble Zeal to extricate themſelves from it, by inſpiring them with Wiſdom ſufficient for the glorious Attempt, and Fortitude proportionate to the Execution. We cannot, without the utmoſt Ingratitude, be unmindful of that memorable Period!—when the Shackles of antichriſtian

tichriſtian Prejudice—thoſe deſpotic Principles, wherein our religious Liberty had ſo long been abſorbed, were ſo happily ſhaken off! We have the greateſt Eſteem for thoſe venerable Leaders, and wiſe Maſter-builders of our excellent Conſtitution; nor are we without a due Senſe and juſt Regard for their pious Labours. But as every thing human is liable to Imperfection, we ſhould be much wanting in that honeſt Freedom and Ingenuity we profeſs, did we not ſeriouſly acknowledge, that this noble Work, which has ſo far proſpered already, is ſtill capable of great and important Improvements. We would not be thought to detract from the Merit of thoſe wiſe and good Men, nor to harbour a Thought that ſhould carry the moſt remote Reflection, either on their Piety or Learning—They were undoubtedly the burning Lights of the Times they lived in: But as that Age was comparatively dark, and, in many reſpects, deſtitute of thoſe Advantages this more enlightened one is bleſſed with——we will ſpeak our Minds freely, as becomes true and real Patriots, but withal reverently and candidly, from the great Regard we have for your happy Eſtabliſhment.

And it is from a Reflection on your Situation, and the peculiar Circumſtances attending it, that we are induced thus to open our Minds —When we conſider this, our Hearts expand within us, (and from the Fullneſs of them we ſpeak—) we feel the moſt ſenſible Emotions of Benevolence towards thoſe who are ſo un-

happy, as to have no Share in the Privileges and Emoluments of this Community. We are truly concerned to ſee them confined to one ſingle City—happy thoſe indeed who enjoy them; but how much further might this Happineſs be extended—how many Thouſands of very honeſt and worthy Men might be brought within the Influence of it?—Men of the ſtricteſt Probity and Integrity—of the moſt free and unbounded Conceptions, of the moſt enlarged and generous Diſpoſitions. We are humbly of Opinion, (with all due Deference to better Judgments, if thoſe who differ from us be better) that your Conſtitution ſubſiſts on too narrow and contracted a Plan. The Terms and Conditions of it, are too ſtreight to be complied with—whereby it muſt for ever loſe the Benefit of numberleſs Perſons of the moſt valuable Qualifications—who, notwithſtanding they might differ from you in things *leſs eſſential*, in Matters of *mere Nicety and Speculation*—would yet unanimouſly concur in the Support of a Community, and the Preſervation of it's Glory, were it erected on a more large and comprehenſive Bottom. We will freely declare our Sentiments on this moſt intereſting Occaſion, which has no other Tendency than to enlarge the Borders of this happy City, and to make it the Center of Union and Harmony, to the moſt jarring and diſcordant Factions amongſt us. And we are the rather induced to take this Freedom, from a very promiſing Appearance,

pearance, and uncommon Concurrence of Circumſtances and Things. We are not without Hopes of the kind Looks (if not perhaps ſecret Wiſhes) even of ſome of our worthy Governors themſelves, nor is it to be wondered at ——a Principle ſo benevolent in it's Conſequences, can ſtand in need of no Apology; nor, (we are perſuaded) will it meet with Oppoſition from a ſingle Man of Senſe in your Community —— from none indeed but thoſe of very narrow and prejudiced Views—Men of much Zeal for antiquated Cuſtoms and Opinions, but of ſhallow Judgments; of little Candour or Elevation of Thought. Your Uſages are much too numerous and preciſe, ſome of them mere Punctilios.——One of your *prime Maxims* is very myſterious, nay unintelligible; and which (as far as we can diſcern) has no other Merit or Foundation than what ariſes from mere *poſitive Inſtitution*—ſuitable enough to the Weakneſs and Credulity of former Generations, but very inglorious Fetters to the Dignity of REASON, and Cramps to the Exerciſe of FREE ENQUIRY. Surely it muſt be criminal to be thus tenacious of *little Peculiarities*, and inſignificant *Badges of Diſtinction*——To adhere ſo ſtrictly to the Neceſſity, nay to the very Letter of old formal Profeſſions—as if the Sentiments of Free Agents could reſt on any leſs noble Conviction, than what has the Stamp of SOVEREIGN REASON! It is *That alone* that ſhould be the Teſt of all our Principles, and the Rule of all our Actions:

—which would at once convince you of the Uſeleſſneſs of *Lines and Fortifications*——of the Abſurdity of a *Barrier*, where there are no Enemies to be kept out——and the Unreaſonableneſs of ſuch Peculiarities as can ſerve to no other Purpoſes, than to keep us at unfriendly Diſtance; to cheriſh groundleſs Jealouſies and Suſpicions, and to perpetuate a Spirit of Diviſion among thoſe, who look all at one common Good, though they are ſo unhappy as to differ in the Means of attaining it. Theſe are the fatal *Bars* that interdict the Happineſs of an unreſerved and univerſal Intercourſe. And tho' we are intirely convinced of the mutual Benefit that would redound, as well to thoſe within, as thoſe without, from the Removal of them——yet we preſume not to dictate to our worthy Guardians, (many of whom we are perſuaded are of the ſame Sentiments with us) either as to the Matter, or Manner, whereby this noble Atchievement may be accompliſhed. It is the utmoſt of our Ambition to have furniſhed *ſome Hints* for the Furtherance of this ſalutary End—and we doubt not of a favourable Reception of them, from every generous and unbiaſs'd Perſon in the Kingdom.

But if after all, we ſhould yet be ſo unhappy as not to have that Regard paid to this Application, which we are perſuaded it deſerves, we are perfectly reſigned to the preſent Diſappointment; not doubting but the Time will come, (as the Prejudices of a limited Education,

cation, and a Bigottry for antiquated Cuſtoms, and jejune Ceremonies, are now happily wearing off) when a Spirit of univerſal Freedom and Benevolence ſhall prevail amongſt us. We reſt ourſelves content on that ſecret but beſt of Teſtimonies, that of a good Conſcience. And having acquitted ourſelves like honeſt Men, we ſhall aſſault you with no other Weapons, than thoſe of hearty Prayers, ardent Wiſhes, and earneſt Solicitations for the united Endeavours of thoſe who are like-minded—and leave the Event to ſuperior Wiſdom.

*How would ſuch a traiterous Harangue be entertained by a faithful Garriſon, and with what a juſt Indignation and Reſentment would the Authors of it be treated! And whatſoever the candid Diſquiſitors may think themſelves, or would artfully perſuade others to think, their Performance is too near of kin to that conſummate Piece of Impudence and Folly above mentioned. With what Face could a Parcel of Aliens and Strangers to the Commonwealth, either Spiritual or Civil, addreſs thoſe who have the Adminiſtration thereof, either for the Amendment or Removal of thoſe Laws, Teſts, &c. which are enacted for the Security of it, and which the Addreſſers themſelves have nothing to do with? Is it an Argument of their Wiſdom, or an Inſtance of their good Manners, to act ſo inconſiſtently with their own Situation, and the preſcript Bounds of their Duty?——without the*

*leaſt ſuppoſed Regard, in the Superiors in the Community, for thoſe ineſtimable Privileges, by which it is ſo happily diſtinguiſhed. Does not the Lenity and Moderation of our Government permit them to reſide, traffic,* &c. —— *indulge them the Liberty of their ſeparate Perſuaſions, Tenets, and Congregations, and confirm them in an abſolute and unmoleſted Enjoyment of them? Should they not then be content with thoſe Privileges——without making an indecent Tranſition from their own Concerns, and graſping at the higheſt Emoluments of Society; whereas they are not ſo much as in a Capacity for the Reception of them?*

*But if they will needs be ſuppoſed to be of the Eſtabliſhed Church, and moreover of the Miniſtry thereof, let them conſider the Baſeneſs and Diſingenuity of ſuch a Proceeding, to pretend an affectionate Regard for her Liturgy, and the farther Improvement of it, and yet,* Judas-*like, to betray it with a Kiſs. And I do not doubt but, in other Caſes, it would appear highly incongruous, as well as criminal, even in the Eyes of the Diſquiſitors themſelves. What would they think, for inſtance, of any great Miniſter of the State, who, under the Diſguiſe of Zeal for his royal Maſter's Intereſt, ſhould at the ſame time be found wickedly compaſſing and contriving his Ruin? Or of any Perſon eminent for his Knowledge in the Law, who, from an affected Concern for the Statutes of the Kingdom, ſhould yet be publickly depreciating them, both in reſpect to the Matter, and*

*and Manner, wherein they are enacted? — nay further, to have the Assurance also, openly to address the Legislature for a Review, (or rather Repeal) of them, and to tell the Legislators themselves, that many of them were intirely of the same Sentiments, in this respect, with himself? Would not this be acting in Character — and as the Discovery is important, would not the Sagacity, as well as the Complaisance of it's Author, be* suitably *rewarded? These Queries are natural, and the Application of them to the Case of the Disquisitors just — which sufficiently illustrates the* Candour *of the Authors, both as to the Plan itself, and the Execution of it.*

*The Plan indeed is remarkably comprehensive, such, as nothing but their superior Genius could have formed, nor less enlarged and benevolent Spirits have dictated. The vain Boasts of the Romanists, which makes Amplitude one of the Marks of the true Church, would by this Means, be effectually exploded — and they themselves would find no other Security, than in being swallowed up in the vast Body of the Church of* England! *with what important Consequences does this happy Scheme of Coalition labour! and how promising is the Prospect of Success, as there are but few Obstacles (and those of a very trifling Nature) that at present prevent the Execution of this mighty Design! The laudable Zeal of the candid Gentlemen has already brought these* humble Supplicants *to our Doors — and though their Proposals be of different kinds, yet as they all agree*

*agree in thoſe very material Points*, viz. *the Reaſonableneſs, Modeſty, and Decorum of their reſpective Addreſſes*; *we muſt needs be Perſons of very narrow and prejudicate Sentiments, and of extreme Ill-breeding into the Bargain, if we refuſe to comply with them. Through the want of this, we may plainly perceive the* Thinneſs *of our Eccleſiaſtic Corporation, and the vaſt Numbers of incomparable Men we are deprived of, through the Straitneſs of the Terms of our Communion. Caſt aſide your Sacraments and Externals——thoſe heterogeneous Dregs of the firſt* old carnal Plan, *and of the fouler* Sink of Babylon *—and your Sion will ſoon be filled with the* People of the Lord,— *and return to that inward, pure, and holy Worſhip, they have ſo long been departed from—and* which alone, *as St.* Philo *in his holy Writings informs us, can be acceptable to him! Depart, ſays the Man of Mode and Reaſon, from that ſtrange Infatuation and Bigottry to an old pretended Revelation, wherewith the Simple and Timorous of all Ages have been hood-winked, and frightened into a ſervile Obedience!—But we muſt put a Stop to any further Remarks on this Head, only obſerving, that the natural Tendency of this generous Plan is ſuch, as would not only relieve us from all Embarraſſment of Oaths, Teſts, and Qualifications for the future, but would likewiſe reverſe that Command of our bleſſed Lord, of* compelling them to come in, that his Houſe may be filled.

*In*

*In respect to the* Dissertations *above mentioned, it is not my Intention to be particular in any Reflections upon them in this Place; partly, because they have already received Answers from several learned and worthy Gentlemen; and such indeed, as in the Judgment of all who are versed in the sacred Language, and the high Importance of it's Heaven-born Treasures, are justly deemed decisive: and partly, because many of the Points in Debate are already touched upon in the Course of the following Remarks. But were I so disposed, I am not vain enough to imagine, that any Attempts of mine should be successful, when so many abler Pens have failed—nay, and let me add without Offence, when Merit, such as thine, has failed also!*

*But, considering the general Propensity to Deism and Infidelity, and the favourable Reception every thing from that Quarter meets with; it is not to be wondered at, that the* forlorn Hope *of Revelation is thus perpetually assaulted by those, who either esteem themselves, or are thought by others, to be the great* Goliahs *of their Cause. This is naturally to be expected: But what is really astonishing is, that any of the sacred Order should be found concurring, either wilfully, or inadvertently, to the Furtherance of a Design so impious, in regard to the Holy Scriptures of Truth, and so mischievous to the Christian Religion. Yet such is the Case—as the* Dissertations on the two Hebrew words, *and those concerning the* Corruptions of the Hebrew Text, *are*

*are abundant and too melancholy a Proof of. This is indeed ſurpriſing! and I confeſs, I know not into what Principles ſo ſtrange a Conduct is reſolvable. The Author of the former is now no more, and I would not be ſo ungenerous as to diſturb the Aſhes of the Dead. He is ſummoned to appear at the higheſt Tribunal, where all Diſguiſes vaniſh, and the Secrets of the Heart are expos'd—and where, I ſincerely wiſh he may be able to bring Reaſons ſufficient to juſtify a Proceeding, to us altogether inexplicable. The other Gentleman is ſtill living, and has had Leiſure for a ſerious Reflection on the dreadful Conſequences, ſo lax, yet licentious a Spirit of Criticiſm on the Word of God, muſt needs be productive of. Under what Claſs or Degree of Guilt to rank ſuch Treatment of the Scriptures, as openly to arraign them of Uncertainty, and ſubject them to the audacious Corrections of a vain and preſumptuous Imagination, belongs not to me to determine—but ſurely it muſt call for the deepeſt and ſevereſt Repentance!*

*What a different Light does the worthy* Benevolus *appear in?—In the Depths of ſacred Science, inferior to none; in the Application of that excellent Knowledge, equalled by few:—ſuch rare Endowments, with ſo amiable a Diſpoſition—whoſe Abilities are only exceeded by his Virtues! To this Gentleman the Chriſtian and learned World owe much—the Author of theſe Sheets more.*

*But*

*But as I am ſpeedily to paſs the fiery Ordeal of the* Review, *I ſhall by your Leave, Sir, ſubjoin a Letter I intended to have publiſhed, to thoſe Gentlemen, as long ago as* Jan. 14, 1757, *a little before the late general Faſt. It may, for that Reaſon perhaps, ſeem ſomewhat unſeaſonable now; but there are more Reaſons than one, why I publiſh it at all. The firſt is, becauſe it was refuſed Admiſſion both into the* Univerſal, *and the* Literary Magazines; *which ſtrengthens a Conjecture I have ſome time entertained in reſpect to the Proprietors of thoſe and the other monthly Pieces, which is, that the latent Views of all thoſe Gentlemen therein concerned, center in the ſame Point,* viz. *the Subverſion of Revelation, either by excluding every thing from their Collections that is profeſſedly written in Support of it; or elſe exhibiting it in ſuch a Light as to make the Author of it appear ridiculous. The other is, that it may ſerve for a general Anſwer to whatſoever the* Reviewers *may, at any time hereafter, be pleas'd to urge againſt me.*

*To the Authors of the* Monthly Review.

*Gentlemen,*

AT the Cloſe of your firſt Article for *November* laſt, being the Extract from Mr. *Lowman*'s Tracts, you are pleaſed to expreſs yourſelves thus, "But we are Reviewers, conſequently of no Party, or rather, of no Hereſy,".

ſy."——How fitly you have thus characterized yourſelves, your own monthly Productions will abundantly evince. If to be conſtantly on the Side of Scepticiſm and Infidelity, never on that of Revelation—if to renounce the fundamental Article of a Chriſtian's Creed, and on every Occaſion to treat it with an unparallel'd Inſolence and Contempt——to lower the chief Excellencies of a divine Inſtitution, even beneath the pitiful Attainments of heathen Moraliſts, and Men of Nature——to reject with Scorn the Records of Inſpiration, and take up with the impious Conjectures of Arians and Socinians—if theſe are the Methods, whereby you would eſtabliſh the Truth of your Aſſertion, then indeed, you are neither partial, nor heretical.

You will readily perceive you have a Man of little Ceremony to deal with—one that will uſe all the Freedom in his Remarks, a due Regard to Truth will warrant, and the Nature and Tendency of your Work will juſtify. I ſhall therefore at once enter my Caveat againſt all future Appeals to the ſtale Cant of Candour and Moderation, and the ſheltering yourſelves under ſuch thin and flimſy Diſguiſes.

The original Deſign of your Plan was entertaining and inſtructive ——agreeable to the great Variety of your Readers, and furniſhed with every Requiſite to be expected in ſuch a Compoſition. Your Abilities are freely acknowledged, though Vanity and Ambition be too frequently the Motives on which they are diſ-

diſplayed. Your Accompliſhments in almoſt every Branch of Science are unqueſtionable—yet has a Fondneſs of ſhewing them, ſometimes betrayed you into mean and unworthy Remarks: nay, and your Criticiſms too, have, on the ſame Principle, not ſeldom degenerated into mere Impertinence, or officious Pedantry.

Your Buſineſs, as Reviewers, is to peruſe all Tracts that become public—to make fair and impartial Extracts from them, and leave them to the Cenſure, or Approbation of Mankind. This would be acting in Character—and there would alſo be ſufficient Scope for the Exerciſe of ſuch Talents, as could be expected from you in that Capacity. But the Caſe is far otherwiſe—you are, inſtead of Reviewers, become Cenſors, or rather Cenſurers, as the general Tenour of your Reviews, do amply teſtify. If you would be conſiſtent with yourſelves, you ought immediately to change, either your Meaſures, or your Title.

But the Itch of Criticiſm, and an Affectation of Superiority, have lifted you above the Humility of your real Station, and placed you in an imaginary Point of Diſtinction—whence you review indeed the ſucceſſive Productions of the Learned, though with the moſt ſupercilious Contempt, and criminal Partiality. Pride is, in every Inſtance, hateful and abominable—But when it proceeds from a Quarter, whoſe ſole Views, nay Reviews, are their daily Support,

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it then becomes an unſufferable Arrogance, and deſerves the ſevereſt Treatment.

Notwithſtanding your frequent Profeſſions, " that you are of no Party "—I cannot recollect a ſingle Author of any Merit, that has not taſted of the Exuberance of your Benevolence, in the Freedom of your Remarks—And howſoever you may have beſtowed ſome cold and negative Compliments on the Performance in general, yet like the candid Diſquiſitors, in reſpect to our incomparable Liturgy, do you revile and depreciate it almoſt in every Particular. I know not how to reconcile a Conduct ſo inconſiſtent, to your original Plan — unleſs you are determined at all Events, to riot in your Pride and Inſolence, at the Expence of the Quiet and Reputation of Mankind. As Reviewers, Gentlemen, you are Retailers only—and therefore, ſhould be extremely cautious how you deal out your Reflections by Wholeſale, to the Diſguſt of any worthy Writer, or the Diminution of any Branch of Science, or Learning whatſoever.

Now, that there is a Species of Learning, to which your Reſearches have not hitherto extended, is very certain—and conſequently, that in this Particular, at leaſt, you cannot be competent Judges: from whence it evidently follows, That whatſoever has been advanced of late, by many worthy and able Advocates, in Support of the moſt important Points of Religion,

ligion, however novel, or ſingular it may appear to your Eminencies, or be oppoſed by others of like Inexperience; may yet, for ought you know to the contrary, be ſtrictly true and deciſive. And therefore thoſe Gentlemen, to whoſe Labours poſſibly, the World may be more indebted, than you are willing to acknowledge, might have eſcaped, one would think, the Haſtineſs of your Imperial Sentence, and experienced a ſofter Treatment at your Dictatorial Tribunal. But though you have not, even on other Subjects, delivered yourſelves with Indifference, yet I muſt needs obſerve, that in regard to this, you have diveſted yourſelves of all Patience, nay even of common Decency alſo.

But though you are of no Party, I hope you will pardon me for acknowledging that I am—nay, and of that Party too, that makes no Scruple of profeſſing, and what is more, of believing, all the great Truths and Doctrines of the Chriſtian Religion, and that ſtupendous Fund of philoſophic Knowledge therewith inſeparably connected, in that bright and perfect Diſplay of infinite Wiſdom, the lively Oracles of God! And now, Gentlemen, I muſt be a little free with you, as we are upon a Point, wherein we ſo widely differ. The Truths hinted at above are, in brief, the Doctrine of the Holy Trinity, the only poſſible Baſis, whereon the Covenant of Grace can ſubſiſt—wherein the various Attributes of the Deity oeconomically concenter; and through the Atonement and Satisfaction of

CHRIST, Sanctification and Assistance of the Holy Spirit, are graciously exerted for the Salvation of Mankind. These are some of the essential Articles of the Christian Faith, and are most certainly revealed in the Holy Scriptures; and are infallibly true also, if those Scriptures themselves are so—and further, they are established as such, by the legislative Wisdom and Authority of this Kingdom, and are hitherto at least, professed by all the Members of the Church of *England*.

Now, though these Matters may be deemed unworthy the Reception of such refined Judgments as yours, and in some measure suppressive perhaps, of the freer Exercise of SOVEREIGN REASON—yet I would desire to be informed, in what Respect they become the Objects of any Man's Censure, much less of a deliberate Scorn and Contempt. These are the certain Criteria that distinguish the Excellency of the Christian Faith, from all the impious Medley of Opinions, and different Modes of Assent, respectively asserted as the Standards of Evidence and Belief, by all the different Advocates of human Reason, in Opposition thereto. And these, Gentlemen, you are at perfect Liberty, either to accept or reject, as shall seem best to the wise and determinate Motives of your own unerring Faculties. And you may rest, like the Traiterous and Disaffected, as undisturbed, as unenvied, in the Enjoyment of your own Opinions, so long as you can keep them to yourselves.

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But whenever you become the Trumpeters of ſuch miſchievous Principles, and endeavour, by ſuch regular and deliberate Methods, to corrupt the Sound and Healthy—Every ſuch Attempt is an Overt-act of Treaſon in Religion, and involves you in much higher Degrees of Guilt, than are chargeable on thoſe, who are criminal only in reſpect to the Civil Eſtabliſhment. To ridicule and traduce Revelation, either as a Bugbear to the Timorous, or as uſeleſs to the Hail and All-ſufficient of theſe enlightened Times—To trample upon the Statutes and Inſtitutions of the Almighty, and preſumptuouſly exalt the human Faculty, as an infallible Director in all our Concernments, both temporal and eternal, in Oppoſition thereto—what is this but Treaſon, nay the higheſt Degree of it, inaſmuch as it is an open Inſult on thoſe divine Eſtabliſhments, which are fraught with every Species of Evidence—authenticated by every Mark of Truth—and rendered indubitable by every Sanction, the Power or Goodneſs of God could give? Surely this is an Offence of the moſt atrocious kind—that indicates a far greater Apoſtacy, and Aberration from the Rectitude of preſcript Duty, than any civil Treſpaſs, or Breach of Allegiance can amount to, though it has a Guilt in common with thoſe alſo. This is doubtleſs, a Charge of a very high Nature—but no more, than a general Appeal to your Reviews, will abundantly juſtify.

But leſt I ſhould ſeem to reſt this Matter on mere Aſſertion, I will produce a Specimen in Support of it; and for the reſt, ſhall content myſelf at preſent, with a Reference to thoſe Reviews, whereſoever Revelation, together with the beſt Defences of it, are the Subject of them.

The Athanaſian Creed, Gentlemen, (though but the Cover of your deeper Malice againſt Revelation in general) has long been the devoted Butt of your impious Sarcaſms—the Mark at which all the envenomed Arrows of Infidelity, from whatever Quarter they have proceeded, have been ſucceſſively levelled. And though this illuſtrious Paraphraſe does not only demonſtrate the Senſe of the primitive Church, in reſpect to the important Subject of it, but does alſo admit of certain Proof in Support of every explanatory Article—yet is it impoſſible you ſhould be qualified to give Judgment herein, both from a notorious Ignorance of the Language and Contents of thoſe Scriptures, wherein alone the Evidence and Account of it is contained; as well as alſo from that extreme Partiality, and virulent Prejudice, you have, on all Occaſions, manifeſted againſt it. Your Pleas, as to the underſtanding the holy Language, will not be admitted, as every Specimen hitherto produced by you, ſhews both the Lameneſs of your Criticiſms — the Rabbinical Taint, and Oriental Twang they ſavour of, and the Apoſtate Biaſs you are evidently under.

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I have now given you my Reaſons, why you are altogether diſqualified to ſit in Judgment on this important Article—I will briefly add ſome others of another Nature, to convince you of the Danger, as well as the Impropriety of ſo doing, which probably, may have ſome little Weight with you.

The Belief of the Holy Trinity, has ever been acknowledged as the principal Article of the Chriſtian Faith—it is made of indiſpenſible Neceſſity to every Member, both of Church and State—has received the higheſt Sanctions of the legiſlative Powers, and has proportionable Penalties annexed to the Diſbelief, and contemptuous ſpeaking of it. Hence, ſetting aſide our primary Obligation to it, as a divine Inſtitution, there ariſes a ſecondary one, as it is a Civil Eſtabliſhment: and conſequently it is in no reſpect an Object of any indecent Treatment, nor indeed, queſtionable with Impunity, under our preſent Conſtitution. That there are many Oppoſers of this, as well as all the other Doctrines of our holy Religion, is not to be doubted, nor to the Purpoſe—We have fatal Experience of this Truth, from thoſe various Swarms, of different Appellation, though united in Principle, of which the great Aggregate of Infidelity is compoſed—Arians, Socinians, Free-thinkers, and (though laſt in Order, yet not the leaſt in Dignity) the Authors of the *Monthly Review*. Theſe are the mighty Champions that defy the Armies of the living God! There are likewiſe

Traitors and Diſaffected in the State, (but that does not ſuperſede the Being and Excellency of it;) Men, I doubt not, of equal Freedom in Principle with yourſelves, though ſomewhat more ſcrupulous and delicate in the open Avowment of it.

Let us now, Gentlemen, reſolve this Matter into a Civil Caſe, whence I doubt not, but the Danger, as well as the Abſurdity of ſuch a Conduct, will be abundantly evident and ſtrikeing, even to yourſelves. It is acknowledged, that you have indeed, ſhewn yourſelves Perſons of undaunted Courage, in all your Attacks againſt the poſitive Inſtitutions, and revealed Purpoſes of God; and as regardleſs of Conſequences, as if there were no ſuch things in being, nor Penalties annexed to ſuch high Tranſgreſſions of them: But in reſpect to the Creed under Conſideration, and the Orthodox, as you ſcornfully call them, who embrace the Belief of it, you have taken the moſt licentious and unparallel'd Freedoms, and added alſo a manner of ſpeaking both of it, and them, the moſt viliſying and reproachful—nay in Terms, that none, but ſuch as have diſclaimed all Pretenſions, both to Decency and Good-breeding, would ever have made uſe of.

Now be pleaſed to ſhew yourſelves conſiſtent, and manifeſt the like Intrepidity in the Defiance and Contempt of the Laws of the Kingdom, as you have heroically diſplayed againſt thoſe of Eternity. Let Treaſon be your Subject—

ject—Let the King's Title to his Crown be freely called in Queſtion— whether his illuſtrious Houſe ſhould have the Preference to another, which is ſo juſtly excluded—or in truth, to ſpeak more properly, whether this, or any other Prince, ſhould have the Dominion over Millions, who are born as free as themſelves? What a Pity is it that REASON ſhould thus miſerably groan under the Servitude of LAW! The Reaſon of a Traitor tells him, that the Act of Settlement is unjuſt—That of a Diſſenter, that the TEST is intolerable, as it excludes ſo many honeſt Men from the precious Emoluments of Church and State—That of a Highwayman, that the Laws whereby the Lives and Properties of Mankind are ſecured, are an injurious Piece of State-craft, and an oppreſſive Policy—That of the Reviewers, that NATURE is the Alpha and Omega—it's Rules eternal, it's Dictates unerring: Conſequently, that REVELATION is an uſeleſs Figment—the TRINITY an inexplicable and cloud-topp'd Myſtery, and FAITH an idle Speculation. In ſhort, that all poſitive Acts, whether Civil or Religious, are inconſiſtent with the eternal Nature and Fitneſs of Things, and Cramps to the free and unbounded Exerciſe of REASON.

Thus blaſphemouſly are you Gentlemen, of conſummate Aſſurance, pleaſed to treat all thoſe high and myſterious Points, which have the ſacred Impreſs of Divinity upon them!—and after a ſimilar manner aſſuredly, would you act

in reſpect to all human Inſtitutions, were it not for that ſame prudential Caution, which keeps the Papiſts and Diſaffected from ſubverting our Conſtitution. Should you break through thoſe Reſtraints, we ſhould ſoon ſee both your Reaſon and yourſelves put to perpetual Silence.

But leſt this latter Hint ſhould be liable to Miſapprehenſion, and be thought to indicate either a Spirit of Perſecution, (as you candid Gentlemen are too apt to cry) or a Suppreſſion of the Liberty of the Preſs, I will briefly ſtate that Matter, in order to obviate any Exceptions, that may be taken on that Score. To the former of theſe I need not, I think, ſay much—The Lenity of our Government, which ſcarce knows an Inſtance of this kind, is ſufficient Proof of the contrary: and the promiſcuous Body of Looſe-thinkers of all Denominations on the one Hand, and of the Diſſenters, Papiſts, and Diſaffected on the other, are ſo many living Evidences of this Truth. As to the other, there is no Perſon living that is leſs an Enemy to it, than myſelf. It is doubtleſs, a noble Inſtance of that univerſal Spirit of Liberty, this Nation ſo juſtly boaſts of, beyond all others. A Freedom of Debate, both in religious and civil Matters, ought to be much encouraged; and he is a real Enemy to both, (as all Popiſh Countries, the Seat of Ignorance in the Church, and Deſpotiſm in the State, do fully prove) that would aim at a Suppreſſion of all proper Enquiries about them. Truth of any kind, will never

never ſhun the Touchſtone, but the more it is controverted, the brighter and more illuſtrious will it appear. But this, like all other Bleſſings, is liable to Abuſe; ſome Reſtrictions, or rather Regulations, are undoubtedly neceſſary in this reſpect——but all that I ſhall mention at preſent is, that though the Preſs ſhould be open to all without Exception, nevertheleſs every Perſon that ſhall make uſe of it, ſhould be obliged to ſign his Name, Profeſſion, and Place of Abode; that he may be anſwerable to thoſe in Authority, for any Tranſgreſſions he may have been guilty of againſt the Fundamentals of our Conſtitution, either in Church or State. All Debates do of themſelves preſuppoſe ſome original eſtabliſhed Truths, or Data, which are the only Foundation of them, and by which alone they can be adjuſted. It is evident, therefore, that Fundamentals in both Reſpects, are ſacred, and not to be called in Queſtion. All that is properly the Subject of Enquiry, and may be freely and innocently debated is, concerning the right Underſtanding of the controverted Points, which can only be determined by a previous Acknowledgment of an undoubted Original, and an Appeal to it for that Purpoſe. Without this neceſſary Preliminary, Cavils are multiplied through an Infinity of Subdiviſions, and the Agreeableneſs, as well as Uſefulneſs of Controverſy, utterly loſt. To what Purpoſe had been the learned Labours, and Comments of our great Men of the Law—nay, in what reſpect

ſpect could they have been called Commentators, if, inſtead of employing themſelves in that Capacity, they had arrogantly denied the very Being of our *Magna Charta*, or decried it as an uſeleſs, and antiquated Piece of Trumpery?

Exactly parallel to this is the Conduct of the *Monthly Reviewers*, and of all thoſe ſtrenuous Advocates of idolized Reaſon, whoſe Cauſe you have ſo partially eſpouſed. The Scriptures, which alone contain the Revelation of God's Will, and all ſpiritual Purpoſes, are the great *Magna Charta* of a Chriſtian.—Theſe are the Statutes, whereby the divine Life within us is to regulate it's Conduct, in all the Concernments that have reſpect to another World. Here we have the Origin of Nature, intelligible Nature, unfolded to our View —— nay Creation itſelf produced into Being for that very Purpoſe! Here we ſee the various Eſſences and Orders of Things, animate and inanimate—together with their reſpective Uſes, Situations, and Connections, Succeſſions and Continuance, with the Knowledge of thoſe Purpoſes, for which they were intended! Hence ſprings a ſure and indubitable Faith, which by an analogous Argumentation from viſible, proceeds by a natural and eaſy Gradation, to an aſſured Comprehenſion of inviſible Objects — thus is it the Evidence of things not ſeen! Here then ſurely, is as noble and extenſive a Province for the Exerciſe of Reaſon, as the Mind of Man can deſire—and wherein all its Faculties,

ties, may with preſent Pleaſure, and eternal Profit, be with Dignity exerted! The principal Buſineſs and Duty of Chriſtians, is to aim at the higheſt Attainments in this kind of Knowledge—to communicate their reſpective Obſervations for their mutual Benefit, whereby the chief Purpoſes of Society in general, and the pleaſing Emoluments of Converſation in particular, are happily anſwered. But ſhould you on the contrary, by a preſumptuous Inſolence, reaſon away the Exiſtence of thoſe Fundamentals, you deprive the rational Faculty of the Subject of it's Operations, and render both itſelf and it's Powers chimerical and fruitleſs. Thus, by departing from thoſe ſolid Foundations, whereon alone any rational Superſtructures can be erected, Mankind has deviated into all the luxuriant Extravagancies of Fancy; and has taken up, even in the moſt important Points (the more to be lamented) with ſpecious and deluſive Appearances, inſtead of real and concluſive Arguments. Reaſon thus deprived of her proper Stock to work upon, buſy Imagination inſtantly ſupplies her Place—ranges uncontrouled through the viſionary Fields of Fairy-land——and from the copious Womb of Vacuity, produces all thoſe abortive Embryos, and mimic Appearances of Subſtance, with all the fantaſtic Iſſue of this volatile Quality, wherewith the World has been long enchanted, under the Denomination of REASON and RELIGION. Hence the epidemic Spread

Spread of Scepticiſm and Uncertainty—inſomuch that even Being and Reality itſelf is, in theſe reſpects, almoſt univerſally dwindled into lifeleſs Form, and frothy Phantaſm!

The Advocates of Reaſon, in their ungrateful Exaltation of it above the Light of Revelation, have dealt with us in a very aſſuming, and diſingenuous manner——They have every where copiouſly expatiated on her almoſt godlike Attributes, without any where ſhewing us, what are the peculiar Objects of her Speculation—what the Province to which ſhe is confined; nor indeed, what ſhe properly is. Theſe Gentlemen injuriouſly ſuppoſe the Uſes of Revelation and Reaſon to be incompatible—that the Friends of the former, are of courſe Enemies of the latter; and have, in conſequence, ſtudiouſly promoted, and levelled all their Arguments againſt an Oppoſition, that does not exiſt. Whereas the Advocates of Revelation are the only true and undoubted Friends of Reaſon: They are ſenſible, both of her Dignity, Uſe, and Extent, and accordingly admire her Operations, though they do not deify her Nature. But let me aſk thoſe Gentlemen, what they take Reaſon to be? They indeed, without ſufficient Warrant (no more than what they have collected from the unguarded Expreſſions of ſome eminent modern Divines) ſuppoſe her to be, not only the ſovereign Judge of Religion, but even Religion itſelf——and it is thus addreſſed to the riſing Generation, excluſive

cluſive of the revealed Word of God, as the only neceſſary Object of their Attention, and infallible Guide in all religious Concernments. Whereas Reaſon, of itſelf ſimply conſidered, is purely negative and dormant; and may, not unfitly be compared to the Tools of a Mechanic, which would ever remain inactive, without the ſkilful Hand of the Artiſt to apply them to their proper Uſes, and even then alſo, without proper Subjects to exerciſe them upon. Thus is Reaſon, neither Religion, nor Knowledge, nor in Truth any thing elſe, but a Capacity only; as is evident in the Caſe of Children and Ideots, in whom, through the Immaturity, and unavoidable Impediment in the Organs of Senſation, it is rendered incapable of being acted upon. And I am further bold to add, that among all the unenlightened Nations of the World, the boaſted Operations of this mighty Faculty, have never greatly differed from, or exceeded, the mere animal Inſtinct, where all previous Impreſſions, either of Revelation or Tradition, have been totally wanting.—In ſhort, it is the Capacity only: it is the Means alone that furniſhes it with a Power of Action. Even thoſe Savages themſelves have the former, though they have not the latter; and that makes all the Difference between us. That exquiſite Organ, the Eye, though ſo curiouſly adapted to it's noble Purpoſe, remains an inactive Maſs, but for the Interpoſition of it's proper Medium, the Light, whereby alone the Senſation

Senſation of Viſion is produced——The ſame of the Ear, and all the other Organs, whereſoever the Means of Influence are withheld. Thus is it with Reaſon, in reſpect to religious and ſpiritual Concerns——it muſt be previouſly furniſhed with the Data of Revelation, which are the only Foundation, from whence it's Exerciſe and Activity can reſult. Without theſe it can no more operate, than the Eye, or the Ear, though ſo capable for thoſe Purpoſes, can ſee without Light, or hear without Sound.

I have now, Gentlemen, ſufficiently open'd my Mind to you in regard to thoſe important Topics, as well as to your licentious manner of treating them. I have only further to obſerve, that as you have thereby given infinite Scandal to all ſober and well-diſpoſed Chriſtians; unleſs by a very different Conduct for the future, you ſhall expiate your Crimes, and elude their Reſentment, you may aſſuredly expect to be called to as ſevere an Account, as the Laws will juſtify, againſt ſuch open and notorious Violaters of them.

Let me briefly add alſo, as the Solemnity for a general Faſt is now approaching, the public Reaſons are the more urgent, as the Danger is the more imminent, for a total Suppreſſion of ſuch blaſphemous Practices. Eſpecially when we conſider, that it is for ſuch tranſcendent Crimes, whenſoever they become general, (as is much to be feared at preſent) that the Candleſtick is firſt removed, and ſuch ſinful Nations,

tions, at length, given up to the juſt Vengeance of God! What a Mockery muſt it be of the Almighty, to ſuffer ſuch impious Pride to continue elated, whilſt a Nation lies proſtrate in Humiliation, to implore Pardon for it's Sins, and an incenſed God to behold it with an Eye of Favour! It would therefore be highly congruous, both to the Piety, as well as Prudence, of the Legiſlature, at this critical Conjuncture, to take Cognizance of ſuch atrocious Attempts —— That hereby his Majeſty's Proclamation may be rendered effectual, and our Laws, as well human, as divine, be ſecured for the future, from ſuch open Violence, and flagitious Inſults upon them.

Leaving therefore theſe Matters to your ſerious and immediate Conſideration,

I am,

Gentlemen,

*Jan.* 14, 1757.

Your humble Servant, *&c.*

*I have now done with every thing but what relates to the Remarks themſelves. I know not whether it be material to acquaint you, that* Barclay's Apology *was ſome Years ſince preſented me with much Affection, by an antient and worthy Friend and Relation of that Perſuaſion. He begged of me to read it with Care and Attention —I promis'd him I would, and would give him my*

*my Sentiments of it, when I had ſo done. This was my firſt Motive for attempting any thing by way of Obſervation on that famous Apology, on which I gradually proceeded, 'till at length it ſwelled to ſuch a Bulk, as obliged me to think of giving it a Title. Such was the Origin of the following Piece, which had ſtill continued in Obſcurity, had not your repeated Requeſts, ſeconded by a moſt generous Aſſiſtance, called it forth to the View of the Public. If there be any Degree of Merit in it, you, dear Sir, are juſtly entitled to it: but on the other hand, you will be anſwerable likewiſe for it's Faults. I am indeed the leſs ſollicitous on this Head, as it has, great Part of it at leaſt, already paſſed your Review, as well as that of ſome other very learned and worthy Friends, for whoſe Judgment I have the greateſt Regard. And I am the leſs ſo ſtill, inaſmuch as it is the Cauſe of Truth and Religion, and the Eſtabliſhment of our Faith and Principles on the ſolid Baſis thereof, that is the principal Object of my Attention, not the flattering Applauſe of Mankind. And if in the Proſecution of this Deſign, I may have contributed to the Furtherance of thoſe important Intereſts, ſo as to bring any of thoſe miſguided People, or others, from the Error of their ways, to the Light of God's Truth, to him be all the Glory—it will be ſufficient Recompence to me, that ſo unworthy a Member of his Church is, in any Degree, made inſtrumental thereto.*

*The*

*The Method I have laid down, and purſued in the Treatiſe is, to take each Propoſition under Examination, in the Order wherein it ſtands in the Apology. And in the doing of this, I have always kept in View the particular Point in Debate, howſoever in Danger of loſing Sight of it in tracing this ſubtle Apologiſt through the various Intricacies and Windings of his Argumentation, in his numerous Sections and Paragraphs. I have given due Attention to all his Arguments, as well as to whatſoever he has alledged, either from Scripture, Reaſon, or other kind of Authority, in Support of them.*

*The Scriptures have been my only Rule in this Undertaking—to them I have conſtantly appealed, and have brought every controverted Point of Doctrine to their impartial Scrutiny; hereby not only convicting him of Fallacy and Error in his Tenets; but likewiſe eſtabliſhing the contrary Truths, as held by our Church, on the moſt ſolid and immutable Foundation.*

*And herein I have experienced a particular Comfort and Satisfaction, which, I hope, may be productive of the ſame Effect on others, and for the like Reaſons. And that is, that in the Examination of the Holy Scriptures, Nature, with all it's Powers and Operations therein revealed, will be found to be the only faithful Mirror, whence all our Ideas of the Trinity, and Covenant of Grace, and the Attributes of the Divine Perſons, therein oeconomically acting for our Redemption, are fully reflected.*

*Hence, by comparing the Subjects of Grace with those of Nature, in the inspired Language, ever and equally intelligible and sufficient for those sublime Purposes, will arise a most certain and evident Demonstration of the Purity and Integrity of the divine Writings, that they not only are not corrupted, but are even incapable of Corruption.*

*This will moreover extend the Influence of my Arguments beyond the original and professed Intention of them; and they will become conclusive likewise, against all Dissertations, and Attempts to undermine their Authority; whether they be those of any particular Church, or Sect, or Heresy, or of any kind of Adversaries, that hold Principles in common, and equally destructive, with those of the Quakers, in respect to those holy Writings.*

*And if I have not greatly failed in the Execution, as I am conscious I have not in the Integrity, of my Design, the ensuing Remarks will be rendered of far more general Use and Application, than this particular Controversy would, at first Sight, seem to suggest; forasmuch as I think I may safely venture to affirm, that there is scarce any fundamental Article of our Religion, or notorious Point of Philosophy, that is not occasionally touched upon, in the Course of this Debate.*

*My present Enquiry extends to the end of the sixth Proposition, which concludes the first Volume. The subject Matter contained in these Propositions, viz. on immediate Revelation; on the Holy Scriptures;*

*tures; on the Fall of Man; and on the inward and ſaving Light:—what is herein contained, being the principal Bulwark of Quakeriſm, if I have been happy enough to remove the Foundation, whereon the grand Pillars of that proud Superſtructure are erected, (as I humbly hope I have,) I ſhall have the leſs Difficulty to encounter in my ſecond Engagement with him. And this I promiſe you, Sir, to enter upon, (if it pleaſe God to give me Life and Health,) as ſoon as I have Leiſure from thoſe Avocations, with which, at this Seaſon of the Year, I am neceſſarily taken up.*

*As to the Work itſelf, I have only to ſay, I have done my beſt. Whatſoever Imperfections it may labour under, (and indeed they are many) as I have purpoſely avoided the Peruſal of every thing that has been written on this Subject, they muſt reſt on myſelf alone, without involving any one elſe in the Guilt of them.*

*The few Citations I have made from the Quaker-Authors, and References to them, may be depended upon, as the Books themſelves, from whence they are extracted, were then before me.*

*Thus I ſubmit it to the public Examination, and hope the Sincerity of my Intention may beſpeak it's Candour, in reſpect to ſuch Defects, as may be found in the Execution of it.*

*As to yourſelf, Sir, though I cannot ſufficiently lament, that the World is ſo little acquainted with ſuch ſuperior Merit, and the great Obligations they lie under to ſo generous a Diſpoſition, yet*

*yet permit me to make my ſincere Acknowledgments for them. Were it otherwiſe, indeed I fear, the Temper of the preſent Times is ſuch, as would not be the moſt forward in teſtifying a due Reſentment of them. But there will come a Time, when the moſt amiable Qualifications, and Chriſtian Virtues, howſoever diſcountenanced here, will meet with their full and juſt Reward —even the great Day of Diſtribution, when every one ſhall receive according to his Deſerts!*

*I am, Dear Sir,*

*Your moſt Obedient*

Arundel, 20 June 1758.

*Humble Servant,*

DAN. GITTINS.

# REMARKS

ON THE

# TENETS and PRINCIPLES

OF THE

# QUAKERS, &c.

PROP. I. *Concerning the true Foundation of Knowledge.*

SEEING the height of all Happineſs is placed in the true Knowledge of God, ([a] *This is Life eternal, to know thee, the only true God, and Jeſus Chriſt, whom thou haſt ſent,*) the true and right underſtanding of this Foundation and Ground of Knowledge, is that which is moſt neceſſary to be known in the firſt Place.

We have no Difference with the Quaker in this Aſſertion, and therefore readily admit his Affirmation; only remarking, that he has been as ſevere (in his Preface to the Work) on his own, and the common Principles of Quakeriſm, as the keeneſt Adverſary in the World, which we ſhall more particularly remark in the Diſcuſſion of the

[a] John xvii. 3.

2d. PROP. *Concerning Immediate Revelation.*

Doubtleſs, the true * Knowledge of God is the higheſt of all Happineſs, and is therefore the moſt neceſſary to be known in the firſt Place by us. And this is previous to the Suppoſition of *Immediate Revelation:* For [b] *he that would come unto God, muſt believe that he is.* It would be abſurd to expect *a Revelation* from any ſuperior Being, whoſe Exiſtence we did not fully acknowledge. And this is the Reaſon why Belief is the firſt Article in the Creed of a Chriſtian. — [c] *Without Faith it is impoſſible to pleaſe God.* If then Faith be of ſuch indiſpenſable Neceſſity, it is of the greateſt Concernment to us to be poſſeſſed of that ineſtimable Principle, ſince without it we can do nothing acceptable in the ſight of God. But the main Queſtion now is, How this Faith is to be obtained,—this Obediential Faith, and firm Affiance in the revealed Will of God; contained, as we aſſert, in the Writings of the Old and New Teſtament, and thence only to be known. St. Paul tells us, [d] *Faith comes by hearing, and hearing by the Word of God.* And what is *the Word of God* the Apoſtle here ſpeaks of, and by which *Faith cometh*, but the Revelation of the Holy Spirit, by the Mouths of the Prophets and Apoſtles? And is not this an outward or written Word, a *Lex*

* Which is only attainable from the Holy Scriptures.

[b] *Heb.* xi. 6. [c] p. the ſame. [d] *Rom.* x. 17.

*ſcripta,*

*ſcripta*, in Oppoſition to their *Lex indita*, and pretended *inward* Teſtimony only of the Quaker Spirit? Why therefore do they preſume to lead Men from the only infallible Guide, to an imaginary and deluſive Principle, of *Immediate Revelation?*— To ſtop their Ears againſt the outward Voices and Calls of Scripture, as if there were not an inward Diſcernment and ſpiritual Application to be made thereof? And to preach up a ſilent waiting for immediate Inſpirations, which they take every melancholy Sigh, and Enthuſiaſtic Impulſe to be, and give them forth as the *Oracles of God?* That the ſpiritual Gifts and Influences of the Holy Ghoſt do accompany the external Ordinances and Inſtitutions of God, is what every Chriſtian firmly believes: But that they are to be diſpenſed without them, we have no Warrant for; much leſs to thoſe who perſiſt in a notorious Abuſe and willful Contempt of them. But to deſcend to the Words of the Prop. itſelf, and they are

"Seeing no Man knoweth the Father, but the Son, and he to whom the Son will reveal him, &c. Seeing the Revelation of the Son is in and by the Spirit— therefore the Teſtimony of the Spirit, is *that alone*, by which the true Knowledge of God hath been, is, and can be only known." Theſe Words are plauſibly alledged, and to the true and genuine Meaning of them we readily aſſent—though not to the equivocal and fallacious Senſe of the Quaker, who, by the Teſtimony of the *Spirit alone*, means an inward

Teſtimony, excluſive of any written or outward one of the Scriptures, to which *our Spirit witneſſeth.*

And therefore this Apologiſt, (§ 1.) makes a very indecent and uncharitable Entrance on his Prop. by charging the generality of Chriſtians with being, "Apoſtates, and that Revelation is rejected by them. And that many great Doctors, Divines, Teachers, and Biſhops of Chriſtianity, make no difficulty of confeſſing, they are without it, and have wholly ſhut their Eyes and their Ears from ſeeing and hearing this inward Guide, and are become Strangers to it." The bare Affirmative of a Quaker is not to be credited in a Matter of this Nature; nor of ſufficient Authority to eſtabliſh an Accuſation of ſo infamous and black a Dye, on the beſt conſtituted, and beſt principled Church this Day in the World. He ſhould have been more explicit in his Charge, whether he intended it againſt the avowed Principle of the Church, in this reſpect, or only againſt the private Opinion of any particular Member of the ſame. If the laſt only, it is baſe and ungenerous to aſperſe a whole Body, for any Errors, or falſe Tenets of particular Perſons. But if of the former, as an eſtabliſhed Principle or Doctrine thereof, as the Charge is moſt falſe and unjuſt, ſo does it diſcover the Spirit it proceeds from. Let him be informed then, that he is utterly miſtaken herein: And that either his Experience in the Doctrines of our Church is very ſhallow, or his Judgment willfully perverted.

verted. Had he conſulted our excellent Liturgy, and the ſundry Collects thereof, he would ſoon have ſeen, that they abound with humble Addreſſes to the Divine Majeſty, for the "Inſpiration of his holy Spirit—to illuminate our Underſtandings—to direct our Judgments, to prevent us by his Grace—and in ſhort, with ſo many various Petitions tending all to this Purpoſe; that I dare affirm, it would appear to any impartial Perſon to be a very principal point of Doctrine maintained by us. The Truth of this is ſo evident, that particular References would be altogether needleſs. What ground then can there be for this Charge againſt us, of rejecting Revelation, which is ſo generally prayed for, and ſo eminently claimed by our Church, more than the preſumptuous Denial of our Adverſaries, that we have it, though through the only Medium God has been pleaſed to promiſe it to us? Is it leſs probable we ſhould obtain the gracious *Dew of his Bleſſing*, through a diligent Conſultation of his written Word—a careful Obſervation of the various Diſpenſations of Providence—a regular Aſſembling of ourſelves together—A conſtant Attendance on his holy Ordinances, and an inward Application of thoſe Things to our ſeveral Occaſions: Is it leſs probable, I ſay, than to expect it from an utter Diſregard to all external Conſiderations, and a ſupercilious Contempt of all poſitive Inſtitutions? But how much ſoever they diſparage and vilify the holy Scriptures, and detract from their Sufficiency, as the

only Rule of Faith and Practice, yet is the main Force of the Quaker Argument for *immediate Revelation*, deduced from thoſe very Scriptures they ſo much traduce; none with greater Readineſs laying hold of every Text that ſeems to favour their Hypotheſis, nor with more diſdainful Peremptorineſs rejecting thoſe that pinch them. How diſingenuous ſuch a Practice is, is apparent to every candid Perſon. If the *Inſpiration* they pretend to, be merely internal and *immediate*, why are they ſo deſirous of conforming it to, and juſtifying it by the outward written Word? If their Religion be ſolely ſpiritual, what have any external Matters to do in the Caſe? Or if [e] *the Anointing, wherewith they* pretend to *be anointed*, be ſufficient to all Intents and Purpoſes, ſo that they *need not that any ſhould teach them*, why are they ſo zealous in all outward Endeavours to propagate their own Notions, and to uſe themſelves as a *Medium* to convey that Knowledge to others, who have received *the Anointing* as well as themſelves? If every Quaker has *immediate Revelation*, (as by Principle he may have) how can he poſſibly err, or the Spirit of one Quaker contradict the Spirit of another Quaker? If he can err, how is he infallible? If he cannot err, what Room for Cenſure? for that they ſometimes exorciſe, though they are *all inſpired*. And there are Inſtances in this Reſpect, that do not much redound to

[e] 1 John ii. 27.

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the Credit of their Inſpiration—witneſs the * *Sixty-ſix* London Quakers giving Sentence of Excommunication againſt their Brethren in the Country; who in their Turn, to the Number of *Sixty-ſeven*, excommunicated them. Two Contradictories, ſays Robert Barclay, can neither be both falſe, nor both true; ſo ſay we. If theſe Perfectioniſts cannot agree about their Infallibility, how ſhall other carnal Wretches know where to find it? If the Light within be the *one Thing* neceſſary, and the *only one*, it is requiſite all ſhould have it. If all have that Light, they experimentally *know and feel it:* if ſo, they cannot but attend to it; for it's Impulſe muſt be as ſenſibly known and perceived, as *Honey by it's Sweetneſs*. Their alledging, all have it not in the ſame Meaſure, is a pitiful Salvo; for Light is Light, howſoever different in Degree: And not to perceive that Light, and walk by it, is the ſame Thing, as not to have it. Therefore if any Quaker errs, he has not the Light: that Quakers have erred, needs no proving.

§ II. p. 21. Concerning thoſe ſeveral Teſtimonies of Fathers both antient and modern, as here alledged in ſupport of *immediate Revelation*, I muſt needs inſiſt, they are far from being to the Purpoſe he intends them, they being neither more nor leſs than the Doctrine of our Church in this particular. The Subſtance of

* There is no Need of a Reference in this Caſe, as the Fact is ſo well known to be true by themſelves.

their Allegations is to ſhew, that it is not ſufficient to reſt in the mere outward Letter of Scripture, but that we muſt endeavour after the Virtue and Efficacy of it in our Hearts, by the Influence of the Holy Spirit attending it thither. That the *mere outward Preaching of the Doctor* is altogether vain and inſipid, unleſs carried inwardly by the Operation of the Holy Ghoſt upon our Souls. But how does this prove the Quaker-Doctrine of *Immediate Revelation*, they by no Means directing to the Neglect of the *outward Means*, though they moſt juſtly give the Preference to the *inward Effect?* The Teſtimonies of *Luther and Melancthon*, viz. That no Man can rightly underſtand God, or the Word of God, but by the *Spirit alone*, and other Expreſſions of the like Nature, are by no Means concluſive for his Purpoſe; unleſs he had previouſly proved ſuch an inward Operation of the Spirit to have been abſolutely without any Concurrence of our own therewith. But they ſay nothing in this Point, but what we, in Subſtance, join with them in; it being our firm Belief [f], *That it is God that worketh in us both to will and to do of his good Pleaſure.* [g] *That our Sufficiency is of God.* And that it is *the Spirit itſelf, that beareth Witneſs with our Spirit, that we are the Children of God.* Wherein then does this Teſtimony of the Spirit operate the leſs *inwardly*, becauſe revealed *outwardly*; and with-

[f] Ph. ii. 13. [g] Rom. viii. 15.

out

out which outward Revelation it does not appear we could have given any ſuch Teſtimony at all? This Quaker-Conſequence is as if one ſhould undertake to prove, that a Man cannot *think* becauſe he *ſpeaks*. But after all, ſhould thoſe two great Reformers be yet thought to favour this Doctrine, let our Adverſaries be pleaſed to conſider, that howſoever expreſs their Words may ſeem, they muſt ſtill be interpreted according to the ſubject Matter and Occaſion of ſpeaking them; it being very diſingenuous to take any Expreſſion merely by itſelf, and without any regard to the Context and Deſign of the Writer. The Reaſon of their ſaying, *by the Spirit alone*, was manifeſtly this—The *Romiſh Church* then, as now, aſſerted the neceſſity of an implicit Faith in the Articles of Religion, *as defined by herſelf and the Traditions of the Fathers*, excluſive of the Holy Scriptures. Thoſe Reformers were of a contrary Opinion, viz. that the great Truths of Religion were to be deduced from, and proved by, the *written Word*, and that by the *Spirit alone* they were to be known. Hence it is evident, that the Oppoſition ariſes from this Conſideration — whether Men's Faith was to be guided by *the Spirit*, or by *Tradition*, and the *mere Authority of the Church*. Nothing was more remote from their Thoughts than this imaginary Principle, of *Immediate Revelation*—All they meant was, an effectual Information from the Scriptures, proceeding from the internal Influence of the Holy Spirit upon their

their Hearts, in Oppoſition to a blind Obedience to the Dictates of an imperious Church.

§ III. p. 8. We needed not the *Quaker-Revelation*, that the Devil is always plotting the Deſtruction of Man, and by various Stratagems and Devices, to inveigle him into the fatal Snare: Filling him with vain Apprehenſions concerning God, and puffing him up with imaginary Notions of his own Abilities—Such as are the moſt agreeable to the Pride of the *natural Man*, and the depraved Guſt of the Animal Affections. This has been his ſole Practice from the Beginning—Ever ſuiting his malicious Artifice to the different States and Diſpenſations Mankind have been under, to the effectual carrying on his own Purpoſes. So that, under the Jewiſh Oeconomy, the external Exhibition whereof conſiſted altogether in Sacrifice, Types, &c. we do not find him endeavouring to keep them from the Performance of this Apparatus; but infuſing into them Notions of the Sufficiency of theſe Types, and that a conſtant and regular Attendance on that Service, would render them pure and accepted in the Sight of God, without looking through it to the *Thing typified*, the Atonement and Satisfaction of Chriſt, which was the Subſtance of the Legal Shadow. Thus did the Deceiver ſerve his own Ends, and promote the Intereſts of the dark Kingdom: Captivating them by ſuch Vanities they were the moſt prone to, and improving the Tendency he found in them to the Obſervance of thoſe Inſtitutions into the

moſt

moſt ſuperſtitious and rigid Bigottry in the World; inſomuch that they laid a greater Streſs on the Payments of Tithes, even of [h] *Mint, Annis, and Cummin*, than on *the weightier Matters of the Law.* Thus did he keep them in a falſe Aſſurance of the Sufficiency of *the Externals*, and of their being the ultimate End of that Diſpenſation — [i] *As if the Blood of Bulls and Goats could take away Sins.* What ſhall we ſay then, that this Service was but a *Carnal Rite*, or that there was any Thing ſinful in the Performance of it? Far be it from us ſo to judge. Neither does the Apoſtle at all mean to derogate from the Worth of the Sacrifices, &c. as being Things of Divine Appointment: But his Intention was to convince them, that they were but Figures of ſomething more excellent that was then come, and that their Obligation to them was now cancelled by the Blood of Chriſt. But ſuch was their Perverſeneſs, and ſo ſtrong the Deluſion they were under, that he was obliged to ſpeak of them as Things, not ſimply ineffectual, but even of a very mean and deſpicable Import. And herein he did but follow the Example of God himſelf on former Occaſions; who, when they reſted in the outward Letter of the Law, declared his utter [k] *Abhorrence of their Oblations, their Obſervance of New-Moons, and even their ſolemn Meeting was an Abomination to him.* This Service notwithſtanding, was ſo far

[h] Matt. xxiii. 23. [i] Heb. x. 4. [k] Iſ. i. 13, 14.

from being offenſive in itſelf, that the Neglect of it was highly ſinful: but it became ſo, from being performed on a wrong Principle, and terminated in falſe Hopes. So that their Crime did not conſiſt in the legal Uſe, (i. e. before the Coming of Chriſt) but in a notorious Miſapplication, and wilful perſiſting therein after it had received its final Accompliſhment.

But the Artifice of the great Enemy was never more ſubtlely contrived, nor the Plot more deeply laid, than in the Inſtance of this deluded Sect. The Poyſon muſt ever be adminiſtred to the Gratification of the Palate, to which it is given. As the Jews were ſo bigotted to their Types in the Cloſe of that Oeconomy, *they* became, through his Infatuation, the Occaſion of their Falling—The true Excellence of them was ſo magnified to them, that they were dazzled by their external Appearance, and blinded by that *very Medium*, through which they ſhould have ſeen the bleſſed Object of all their Faith and Hopes! And truly he never had more need of Artifice than at preſent: We being in Poſſeſſion of that ineſtimable Treaſure, *the Oracles and Standard of all Truth*——It behoved him to proceed in an uncommon Method, to ſummon up all his Strength and Cunning againſt that *gracious Complotment* for our Redemption. And being no longer under that *Ritual Diſpenſation*, he accordingly works on this deluded People after a Manner altogether agreeable to their Enthuſiaſtic Caſt and Melancholy Complexion. So that the Types being

being all *realized*, and the Ceremonial Law fulfilled by the Appearance of Chriſt — He will not permit them the Uſe of any external Ordinances, as ſavouring too much of the *Legal Rite*, inconſiſtent with the Freedom and Liberty of *the Spirit*, and with that inward Perfection they have attained to: Puffing them up with ſuch high-flown Opinions of *ſpiritual Purity*—— ſuch *bigotted* Poſſeſſions of inward Sanctity, that all outward and poſitive Inſtitutions are not only neglected as unneceſſary, but even trampled upon, and vilified as criminal. Not permitting them to perceive the Tendency of thoſe *Symbols*, as continued in our Church——that we lay no Streſs on the mere outward Uſe, but as *Means only*, through which the ſpiritual Effects, and bleſſed Operations of the Holy Ghoſt are diſpenſed unto us, and whereby alone, we have any Reaſon to expect them. Hereby does the Apoſtate Spirit accompliſh his own Purpoſes in the Captivity of this unhappy People——miſerably precipitating them by a blind and fatal *Impulſe*, whoſe Violence carries them beyond the Goal they ſo earneſtly contend for. So that *this Extreme* becomes as deſtructive to thoſe that overſhoot the Mark, as the other does to ſuch, as by a criminal Remiſsneſs, and deadly Indolence fall ſhort of it——But equally ſubſervient to his Deſigns, which aim at nothing leſs than the eternal Ruin of Mankind, by what Means ſoever he effects it. But to proceed to

Apol. p. 25, 26. We are as ready to admit this Definition of a Chriſtian, as he can be, viz. That he is one [1] *that hath the Spirit, and is led by the Spirit :* But not that which follows, viz. That thoſe who are called *Doctors* and *Maſters* of Chriſtianity are not ſuch, but are to be diveſted of that noble Title ; for this is the Effect of his Aſſertion. But we muſt aſk the Quaker, firſt, how he proves thoſe Titles to be *Antichriſtian*—— And why thoſe who are poſſeſſed of them, may not be *Chriſtians* notwithſtanding ? The Aſſertion is founded on ſuch a Diſcernment of Spirits, as is the ſole Prerogative of God : That ſuch as have all outward Knowledge, by whatſoever Means acquired, are not yet to be eſteemed *Chriſtians*, according to the Rule above, viz. being *led by the Spirit*. But why are they not ? except, I ſay, he can diſcern the Hearts and Affections of Men, which is ſo preſumptuous a Pretenſion, (though it be no more than a direct Conſequence of *Immediate Inſpiration)* that I am perſuaded the Quaker dares not abide by it. His other Aſſertion, " That many have been ſaved by the inward and immediate Revelation of God in their Hearts, who have been altogether ignorant of ſome, and but little ſkilled in other *outward Means*." This is built on a very uncertain Foundation ; for it remains to be proved, firſt, That any have been *ſo immediately inſpired* ; and ſecondly, that if they have, they

[1] Rom. viii. 14.

have

have attained to Salvation: For that is no neceſſary conſequence of Inſpiration—— neither does it yet appear, who will be ſaved; nor can it,'till the great Day of Judgment, when Rewards and Puniſhments will be adminiſtred to every one after his Deſerts.

This Argument, therefore, does not prove ſo ſtrongly for this way of Knowledge as he imagines, for the Propoſitions he deduces from it are fallacious: Being, "firſt, That many *learned Men* may be, and have been, damned. Secondly, That many *illiterate Men* may be, and have been, ſaved." That learned Men may be damned, is not denied —— but that *Learning*, (which is the Drift of the Argument,) or outward Means ſhould be the Cauſe of it, is an Affirmation that could proceed from no one but a Quaker. Becauſe it is poſſible to loſe one's Way *at Mid-day*, therefore it is ſafeſt Travelling *at Mid-night* —— Becauſe illiterate Men may be ſaved, therefore learned Men muſt be damned! But he ſhould have been more determinate in his Meaning of *illiterate Men*, that we might be the more poſitive in our Anſwer. If by *Illiterate*, he Means only ſuch as are not acquainted with the learned Languages, nor have had the Benefit of a Scholar-like Education, (as the Generality of Mankind has not,) it is granted, that ſuch are in a Capacity of Salvation. But if by *Illiterate*, he means ſuch, as are, not only unacquainted with the *Tongues*, but even of common Reading, and have been utterly deſtitute of any outward Information

formation whatſoever, either from Chriſtians or Quakers; it is denied, that ſuch have now, or ever had, from the firſt Exiſtence of this People, any *immediate Revelation* from God. Let me not be miſunderſtood; it is not denied, that ſuch as are not *immediately inſpired*, can be ſaved, (that is another Queſtion,) but that ſuch, (Quakers eſpecially) are not *immediately inſpired*. And therefore, before thoſe Inſtances of *Abel*, *Seth*, *Noah*, *Abraham*, and *Job*, can ſtand him in any ſtead, he muſt prove thoſe holy Men to have been *ſo inſpired*, as to have had no *outward Means* whatſoever, and conſequently, no external Worſhip, which is putting them almoſt on as low a Condition as the Brutes themſelves. But though it were granted, that they were *immediately inſpired*, it does not from thence appear, that they were deſtitute of *all outward Means* of Knowledge, and were in no regular Way of Salvation, excluſive of ſuch *immediate Inſpiration*. For unluckily for the Quaker-Spirit, we find *Abel* performing Sacrifice and Offerings—— And that not from any voluntary Motive, or immediate Inſpiration, but in conformity to an outward, *poſitive Inſtitution*, which, in itſelf, contained nothing of Merit, nor was there any Reaſon in Nature for ſuch an Act; there being no Analogy between *Sin and Sacrifice*, nor between *the Blood* of a Beaſt, and *Atonement* for Sin. There is nothing, I ſay, in the Reaſon of Mankind, that could direct them to ſuch an Act, nor to inform them of the Fitneſs of ſuch a Means to

ſuch

ſuch an End. But we are told [m], that *Cain* and *Abel* went with their Sacrifice and Offerings מקץ ימים *at the end of Days*, i. e. at a certain ſtated Time—after a certain Revolution of Days; moſt probably on *the Sabbath*, as the Works of the Creation was finiſhed on that Day, and as *Adam* was informed of the Intention of the Sabbath, that he might make a proper uſe of it. But this Act of Sacrifice was not only at a certain *ſtated Time*, but at a *ſtated Place* too, and before an *emblematical*, *inſtituted*, and *viſible Object*, to which the *external Offering* was made. But further alſo, this viſible, inſtituted, and material Object, is called by the ſame Name, as that inviſible, immaterial Being it repreſented, even פני יהוה *the Perſons* of or in the *Jehovah*. And this Figure of *the* [n] *Cherubim* (the Repreſentation of *the Great Ones*) was as early as the Fall of Man. So that we have here, both *ſtated* Prieſt, Sacrifice, Worſhip, Time, Place, and Object, before which to perform it,—and all this by *Divine Inſtitution*. Such was the original Service of the holy Patriarchs, and ſuch the *outward Means* by which they came by *Revelation*. The *Cherubical* Repreſentation, was the only Book, the intire Scripture, not only of the Patriarchs, but of all the heathen World too, before the Revelation of writing *with Letters*, to *Moſes*; and it contained in it alſo the Subſtance of the *written Law*, and was as well underſtood. That

[m] Gen. iv. [n] Gen. iii. ult.

the Knowledge of this hieroglyphical Figure and Service was, at firſt, *revealed*, is not denied, becauſe it could not have been known *intuitively* by *Adam:* Nor that the Deity was ſometimes pleaſed to appear in the Likeneſs [o] *of Angels and Men*, to inform thoſe holy Men of what ſhould happen, as in the Inſtances of *Melchiſedec*, and of three Angels to *Abraham*, two to *Lot*, one to *Jacob*, wreſtling with him, one to *Manoah*—Yet theſe ſeveral Manifeſtations and Appearances, were not ſuch *immediate Revelations*, as this Propoſition holds, nor were the Caſes in any reſpect ſimilar. But we will paſs on now to the Conſideration of his

§ 7. p. 32. &c. Third Affirmation, which is, "That by the Spirit God always manifeſted himſelf to his Children." We deny not this, as to *Subſtance*, though we widely differ as to *the Manner*. "All God's Manifeſtations of himſelf to his Creatures, reſolve themſelves into this," viz. *of the Spirit*, and then inſtances in thoſe Words of *Moſes*, [p] *The Spirit of God moved upon the Face of the Waters*. But here the Quaker is fallen into an Error, and that merely through the want of ſuch *outward Helps*, as he ſo much decries—and without which, I muſt tell him, it is impoſſible to be avoided. It may be neceſſary therefore to ſhew

[o] Though thoſe Appearances were not God himſelf, yet they were always attended with *Fire*, *Glory*, *Cloud*, &c. which were viſible Demonſtrations of his Preſence.

[p] Gen. i. 2.

*who*,

*who*, or *what this Spirit* is, which *Moſes* there ſpeaks of—This *Spirit* then is the material, created Spirit—that inviſible and powerful Agent, with which all Nature is filled. It is called the [q] *Spirit of God*, becauſe he created it, and gave it it's Dominion, which is no leſs than throughout this viſible Syſtem—*Jovis omnia plena*. It's Office is to ſeparate the different ſorts of Atoms for their reſpective Services, ſo continuing onwards, by regular Succeſſion, the animal and vegetable Orders for the Uſe of Man. By the Operation of this Agent, every thing in the material World is *generated*: And therefore it is moſt fitly made a Type of the immaterial *Spirit*, the third Hypoſtaſis in the ever bleſſed Trinity, by which every thing in the Intellectual is *regenerated*. But it may be too *carnal* perhaps to *philoſophize* in Matters of Divinity, though it be Philoſophy of the *Holy Spirit*'s own inditing. But this will hardly be admited by the Quaker, except it be *immediately* and afreſh revealed to him, by *that Spirit* that never miſleads them.

He thinks (Ibid.) "That it will not be denied him, that God's Converſe with Man from *Adam* to *Moſes*, was by the immediate Manifeſtation of his Spirit; and throughout the whole Tract of the Law, he ſpake no otherways." This is poſitive, and admits of no Exception. But what if we prove the Inſtitution of that hieroglyphical Service above mentioned, p. 14,

[q] רוח אלהים.

15? If there was an external Service, there was, doubtleſs, the ordinary Influence of the Holy Spirit attending it, and conveyed through the *inſtituted Medium*, conſequently not *immediate*.

But the firſt is true; therefore the laſt.

We are told that God [r] *inhabited the Cherubim*, that awful and tremendous Appearance, firſt exhibited in Paradiſe, and afterwards ſeen of all the People on the Mount, at the Publication of the Law, and by *Ezechiel* at the Chebar, in all the fearful Splendor, and complicated Majeſty of the *Heavens!* This ſacred Figure was, among other Uſes, to be conſulted as an *Oracle*, by the Prieſt, or Prophet, on any great and ſudden Emergencies. And all the various Branches of Worſhip, as Sacrifice, Offerings, &c. performed before it, were the *outward, inſtituted* Means, whereby alone the Way to the *Tree of Life* was preſerved. It is plain then, here was an *external Service* of God's Appointment, and it cannot be doubted, but that his Grace attended his own Inſtitution. This indeed was the Original of all Service, nay that of the Heathen, throughout the World. Hence the univerſal Practice of Sacrifice, on no other footing to be accounted for! Hence the Uſe, Worſhip, and Abuſe of Images! Hence the תרפים *Teraphim* (probably ſmall portable *Cherubim*) both of Believers and Unbelievers! Hence the *Lares*, and [f] *Penates* of the more modern Heathen, to be found in the claſſic Au-

[r] ישכן הכרבים. Gen. iii. ult. [f] From the Hebrew פנים.

thors!

thors! Hence alſo the Heathen Oracles—the Devil taking occaſion from the Uſe thereof among God's People, to convey his fatal Deluſions, and deſtructive Mockeries to ſo great a Part of Mankind. But the Abuſe of an Inſtitution is ſufficient Evidence of the Inſtitution itſelf, as the Counterplot of the Devil is of the true Complotment of the *Divine Peers* for our Redemption. The Means of *Deſtruction* muſt ever bear a Reſemblance to thoſe of *Salvation:* And he did never attempt this inward and *immediate Revelation*, till thoſe outward Means ceaſed to be of any farther Uſe, and gave him a plauſible Occaſion to introduce it.

" That after the Diſpenſation of the Law, God's Method of ſpeaking was altered," is not aſſerted by us: For the ſame Method of ſpeaking, was in Uſe from the Fall of Man, to the Law, and during the Continuance, and to the End of that Oeconomy—particular Inſtances of ſupernatural Appearances, and Revelations (though theſe do not come up to the Quaker-points) alter not the general Deſign of the Thing. And therefore we do aſſert, that God's Method of ſpeaking, both before, and under the Law, was not *immediate*. Neither does the Inſtance he brings, of the High-prieſt, prove his Aſſertion; nor if it did, as it is but a ſingle Example, could it be drawn into Precedent for the Bulk of the People. But if it were *immediate* in reſpect to the High-prieſt, how could it be ſaid to be ſo in regard to the People, who had it,

not *immediately* from God, but *mediately* from the High-prieſt? But in what Manner could it be ſaid to be *immediate* in reſpect to the High-prieſt?—Will the Quaker ſay, it was from the inviſible, inconceivable Eſſence itſelf, as it *exiſts* ſimply *per ſe*, and without any *Medium?* That could not be true; [t] *For no Man hath ſeen God at any Time, neither can any Man ſee God and live.* To be *inviſible* is an Attribute of the Deity, and, conſequently, he cannot be ſeen by mortal Eye. If it were poſſible to behold him, it could not be revealed to another—for St. *Paul* could not utter what he had ſeen in the [u] *Third Heaven*, though perhaps, not *the Eſſence* itſelf. But the great Apoſtle, though ſo highly favoured in that *extatic Trance*, does not make boaſt of his *immediate Revelations*, but rather *glories in his Infirmities*—which low and carnal Diſpenſation is far below the exalted Condition of *Quakerly Perfection.* But if the Voice came from between the *Cherubim*, then that Figure was *the Mean*, and, conſequently, the Revelation not *immediate.* If that can be called *immediate* that comes to a *Third*, by means of a *Second*—then are we now as *immediately inſpired* from the *written Word* of God, as the High-prieſt was from the *audible One* of the *Cherubim.*

" Secondly, he ſays, from this immediate Fellowſhip were none ſhut out, that earneſtly ſought after it, and waited for it." But ſurely he brings a very ſlender Proof for ſo bold an

[t] John i. 18. [u] 2 Cor. xii.

Aſſertion

Assertion—alledging *the* [x] *Spirit's resting upon the Seventy Elders and on the Two that were in the Camp.* But this is a notorious Arraignment of the Goodness and Bounty of God, that out of so many Thousands, that must be supposed to *have waited* for this great Privilege, yet no more than *Seventy and Two* should be found to obtain it. But if the whole Body of Jews were shut out from this *immediate Converse*, and they had their Revelation only from the Priest, how was it *immediate*—or how is the Quaker-pretence to it, and that *universal* too, parallel to this? But the Passage alledged, of the Spirit's resting on the Seventy Elders, and upon the Two also, that were not in the Tabernacle, but in the Camp, is so far from being a good Proof of the Universality of *immediate Inspiration*, that it is no Proof at all. For, doubtless, his Intention is to prove, that the People are as much entitled to it, as the Priesthood; forasmuch as he says, that many did receive it, who were not so much as of the Kindred of *Levi*—and then instances in the Passage above. A Recapitulation of the Chapter, perhaps, may give us some Light into this Matter, and shew us how well grounded his Argument is. The People murmured at having nothing but *Manna to eat—still lusting after the Onions of Egypt*; which provoked the Lord to such a degree, that *he sent a Fire among them to consume them*, which at *Moses*'s Prayer was quenched. *Moses* com-

[x] Num. xi. 25.

plains of the great Burden of his Charge, that he was not able to undergo it alone. Whereupon the Lord appointed him to ſeparate unto him *Seventy of the Elders of the People*, *principal* Men among them. Which done, *the Lord took of the Spirit which was upon Moſes, and gave to the Seventy, and they propheſied.* But there remained *Two Men in the Camp, and the Spirit reſted upon them, and they propheſied*—Theſe Men were of them that were written, or deſtinated to this joint Service, Men of the ſame Character with the *Seventy*, though they went not into the Tabernacle. *Joſhua* informs *Moſes* of this, and would have had him forbid them; but he anſwered—*Envieſt thou for my Sake? Would God, that all the Lord's People were Prophets, and that he would put his Spirit upon them.* It is manifeſt then that an extraordinary Meaſure of the Spirit was given them to enable them to bear their Share in the joint Adminiſtration with *Moſes*. And though *Moſes* did, in the leading the *Iſraelites* through the Wilderneſs, *typify* our bleſſed Saviour in giving them *the Manna*, or Support of their Bodies—yet herein there was ſome Difference between the *Type* and the *Anti-type*. Our Saviour in bearing that *vaſt Burthen*, the Sins of all Mankind—[y] *trod the Wine-preſs alone*, in regard to the Wrath he was to ſuffer. This, *Moſes* was not able to do. But in the outward Adminiſtration, though our Saviour had twelve more

[y] Iſai. lxiii. 10.

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immediately attending on him, yet [z] *he appointed other Seventy alſo*, for the Furtherance of the great Work of the Goſpel. And the reaſon of *Moſes*'s rejoicing was, that having thoſe ſeventy Coadjutors, the Charge that before lay on him alone, became greatly leſſened. But in what reſpect is all this any Proof *of immediate Revelation*, and that to every Individual? Doubtleſs, thoſe had *the Spirit*, whether to propheſy, or to whatever other Purpoſes was neceſſary to *direct* the People, which it is plain the People had not, for then had it been ſuperfluous: as indeed any external Direction now-a-days is abſurd among the Quakers, upon their own Principle. But *Moſes* does not ſay, that *all the Lord's People were*, but *would God* that they were all *Prophets*.

§ 8. Apol. p. 33. His Fourth Aſſertion is, "That theſe (viz. inward) Revelations were the Objects of the Saints Faith of Old." I have already ſhewn, that from the Beginning God was pleaſed to reveal his Will to Man, by ſome *outward, inſtituted Means*—And that any particular Interpoſition, whether by Appearance, Voice, or Dream, to ſome Prophets and holy Men, alters not the Caſe, nor is any Precedent for us, who have the *written Oracles*, to expect Directions by. As the *Cherubim* was originally, and to the Revelation of Writing, the Book in which all religious Knowledge was contained, and continued alſo through the Jewiſh Oeco-

[z] Luke x. 1.

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nomy—In like manner alſo are the *holy Scriptures* now to us, the *only Evidence* to which we are referred, and from which, we are by no Means to be drawn. [a] *But when they ſhall ſay unto you, ſeek unto them that have familiar Spirits, and unto Wizards, that peep, and that mutter: ſhould not a People ſeek unto their God? For the Living unto the Dead? To the Law, and to the Teſtimony—If they ſpeak not according to this Word, it is becauſe there is no Light in them.* How applicable are theſe Words to this *Quaker-principle*, this foul Spirit, that would lead us from *unerring Truth*, into the moſt groſs and fatal Deluſions! What, I beſeech you, was this Law, and this Teſtimony? Was it not the *written Law*, and was not *the Teſtimony*, the *Cherubim*, together with the Ark whereon they ſtood, which are frequently called תעודה as here, and [b] עד תיו *his Inſtitutions*, as elſewhere? How abſurd would it be to appeal to a mere inward Light or Conſcience, when there could be no ſuch thing as Con-ſcience, without ſome outward Teſt, or Evidence to compare and weigh Things by? For *Con-ſcience* ſignifies ——a knowing of Things together, and is the Reſult of an inward Application, or Compariſon of outward Objects, from whence all our Ideas of Things ariſe. " The Object of the Saints Faith, he ſays, is the Promiſe, Word or Teſtimony of God ſpeaking in the Mind." But how? He muſt affirm *intuitively*, except

ערת [b] Pſal. xcix. 7.

[a] Iſai. viii. 19, 20. [b] Pſal. xciii. 5.

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he ſay, as we do, that no Knowledge can reach the Soul, but by *outward Means*, and that all our Ideas come in through the *Medium* of our Senſes. " That the Object of the Saints Faith is, *Deus loquens*," we admit, but with this Diſtinction, as to the Manner of it, viz. that it is *in* and *by the Scriptures*——We believe it upon that Teſtimony. But how comes this Object of Faith in our Minds? It muſt be *preſented* to us ſome way or other; it cannot be *preſented* without ſome Medium to *preſent* it, any more than an Object can to our Sight. We therefore affirm, in Oppoſition to the Quaker, that the Faith of thoſe old Fathers, by him mentioned, was not merely an inward and *immediate Revelation*, but was founded upon the *outward Teſtimony* abovementioned. [b] By Faith *Noah* being warned, he ſays; and aſks, what was the Object of *Noah*'s Faith? Saying, he had not the *Writings* nor *Propheſyings* of any going before, nor yet the Concurrence of any *Church or People*, to ſtrengthen him. It is much that he ſhould be ſo peremptory in aſſerting a Falſhood: though I will do him the Juſtice to allow, that he errs on the ſame Principle, and in the ſame Track, that others have done before him; that is, an idle Imagination, That there was no *regular Means* of Divine Knowledge *before the Law*—— but that whatſoever Revelation the Deity was pleaſed to make, it was, as it were, by *occaſional Interpoſitions* to ſome particular Perſons, leaving

[b] Heb. xi. at large.

others

others in as utter a State of Ignorance, almoſt as the Brutes themſelves. But would they give themſelves Time to conſider—The holy Patriarchs had the ſame Revelation in Subſtance, as *the written Law*; having that moſt comprehenſive Emblem, *the Cherubim*, in which the whole Myſtery of the Chriſtian Religion was contained. There was nothing *new* revealed in *the Law*; there being only ſuch [c] *Additions* as their *Tranſgreſſions* had made neceſſary. Hence it is evident, that the Patriarchs had a *Church-Service*, with all the natural Appendages thereof, and all outward Means, and the Concurrence of others before them, even up to the Times of our firſt Parents, which was the *external* Foundation of their Faith.

It is not denied, that there were *particular Appearances* and *Revelations* to ſome of the Patriarchs, according to their particular Emergencies and Occaſions: But that *ſuch* were the immediate Foundation of their Faith, excluſive of any *outward Means* that were previous thereto, is utterly denied. For it is before ſufficiently proved, that an *outward Service*, and every Thing conſequent thereon, was inſtituted as early as the Fall of Man——the Quaker muſt ſhew it was not, or at leaſt, that it was either diſuſed or loſt. The firſt Revolt from the true Religion, after the Flood, was the Affair of *Babel*. But that *Revolt*, was not

[c] Gal. iii. 19.

from

from the outward Service, [d] but from the true and only Object of Adoration [e]. They were for building a מגדל *Temple* ſacred to *the Heavens*, as their *Aleim*, without any Change in the *external Service*; and making a שם, *an Image to* the Light, to be ſet up in that *Temple*. And this became henceforward, the principal Object of Worſhip throughout the Heathen World—All the Nations ſacrificing to it under the Title מלך King, Ruler, *&c.* as it undoubtedly is in the material Syſtem. Thus did they apply the Name Jehovah to *the vain thing*, viz. the Heavens. And as I obſerved above, the Law was added becauſe of Tranſgreſſions; it is likely, there was no ſuch Prohibition as the *Third Commandment*, 'till their Tranſgreſſion, in that reſpect, had made it neceſſary.

It may be objected, he ſays p. 35. "That thoſe who found their Faith upon *immediate Revelation* now, ought alſo to have outward Voices, or Viſions, or Dreams, or Appearances for it."

This Objection ſeems to be raiſed on Purpoſe to introduce an Anſwer the moſt agreeable to this Quaker-point of Doctrine, and what has indeed been the Foundation of all their Prophecies—For admitting the *Miniſtry of*

[d] *That* the *Apoſtates* retained, and applied it to a wrong Object, viz. to the שמים *Heavens*—the THREE NAMES, FIRE, LIGHT, and SPIRIT, the MATERIAL TRINITY, the Ruling Agents in this Syſtem.

[e] יהוה אלהים.

*Angels*,

*Angels*, or the Continuance of ſupernatural Appearances, Voices, Dreams, or the like, it is a moſt eaſy Conſequence, in ſo poſſeſſed and deluded an Imagination, that all ſuch Suggeſtions are *immediate Inſpirations*——and they have not ſcrupled to vent them *as ſuch*, ſaying, and propheſying, *Thus ſaith the Lord —This is the Word of the Lord to you—It was open'd unto me*; as may be ſeen in the Writings of *Geo. Fox*, and other of the *Quaker-Prophets*, at large: Though their *Sayings* and *Openings* have proved either moſt notorious Falſhoods, or Things of ridiculous Import.

He next proceeds to conſider how, or how far, theſe outward Voices were the Object of the Saints Faith. He allows, the Devil may impoſe upon People after this Manner—And therefore the certain Teſt muſt be, the ſecret Perſuaſion of God's Spirit in their Hearts, that they were from God. He ſays, *Abraham* believed *the Angels*; and aſks, who told him they were *Angels?* I aſk him the ſame Queſtion? becauſe he thinks *Abraham* could not have known them to be *Angels*, but by the *ſecret Perſuaſion of God's Spirit upon his Heart*. But could the *Spirit of God* inſpire him with a Falſhood? The [f] Text ſays *expreſly*, that it was יהוה *Jehovah*, with Glory, Cloud, Fire, *&c.* as above, under the Appearance of THREE MEN, or PERSONS, as the Hebrew Word אנשים literally ſignifies—though ſuch Terms

[f] Gen. xviii.

may

may ſeem too *groſs* to be admitted by the Quaker, in reſpect to the *Holy Trinity*. This I aſſert on the Authority of the Sacred Text. How then does he preſume to ſay, " Their Spirit never deceives them, nor is ever contrary to the Scriptures?" Neither were thoſe *Two* that appeared to *Lot*, in the next Chapter, *Angels*, in the Quaker-Notion, of *immaterial, created* Beings—They are call'd indeed מלאכים AGENTS—inaſmuch as they were thoſe Two SACRED PERSONS in the JEHOVAH, who had *covenanted* to become AGENTS in the gracious Oeconomy of our Redemption. So that they were truly ANGELS, according to the ſtrict Acceptation of the Word, *viz.* the *Meſſengers* or *Delegates* in that ſtupendous Work.

§ 9. We come next to conſider his laſt Aſſertion, *viz.* " That the *ſame* continueth to be the Object of the Saints Faith unto this Day." There is a grievous Fallacy in the ſtating of this Aſſertion, and what I muſt obſerve, is very diſingenuous in a Matter of this Conſequence. That the *Object of Faith* is the ſame in all Ages, and under all Diſpenſations, is readily granted—but the Argument he deduces from it, is no leſs than a total Alteration of the Queſtion, *viz.* " that the ſame continueth to be the Object, *&c.*" *The ſame*, what? Why had he not ſpoke out? I muſt help him then—The *ſame immediate Revelation*, excluſive of any *outward Means*. That is his Meaning, and that we deny. And therefore, what-

ſoever Conſequences he may draw from ſo fallacious an Argument, deſerve to be neglected. We neither aſſert, nor object, that the Diverſity of Adminiſtration maketh any Difference in the Object—We allow that it always centers in the ſame Thing—[f] *The ſame Spirit, the ſame Lord, the ſame God.* But we will not dwell upon what, if rightly ſtated, would not be Matter of Controverſy between us.

Such, he ſays, p. 39. as deny this Propoſition now-a-days, uſe here a Diſtinction; granting, that God is to be known by his Spirit; but again denying, that it is *immediate and inward*; (let it be obſerved how artfully he tacks thoſe Words together, which intirely alters the Nature of the Propoſition.) We not only grant, but poſitively aſſert, that God is to be known by the *Spirit*, in and by the Scriptures, wherein the Will of God is fully revealed—whereby we know God, and are led into the Knowledge of all Things, and *whereby only*. But he ſays, we deny that it is *inward or immediate*, as if thoſe Words were nothing different from each other. We deny not the inward Operation of the *Holy Spirit* upon our Hearts, *by and through* the Means of the Holy Scriptures; but we deny the Quakerly Aſſertion of *immediate Revelation*, not only without thoſe outward Means, but even in direct and wilful Oppoſition to them. Herein is a manifeſt Difference, and what is the only Foun-

[f] 1 Cor. xii. 4, 5, 6.

dation

dation of the Controverſy between us. How far the gracious Goodneſs of God may extend to ſuch as are deprived of the *outward Means*, is not the Queſtion; but how far *immediate Revelation* may be expected by thoſe, who, though born under the Chriſtian Diſpenſation, do yet with the moſt preſumptuous Confidence diſdain them. And ſince they aſſert, that there is no other Knowledge of God, but by the Spirit, *in their Senſe*; let them produce a ſingle Inſtance in all the heathen World, or even amongſt the great Body of Quakers, who ſo arrogantly pretend to it, that has been ſo *immediately inſpired*, and without any *outward Means* whatſoever, to have been led into the Knowledge of all Things, and I am content to give up the Point unto them.

§ 10. Apol. p. 39. We come now to his Proof for this Aſſertion, viz. "That Chriſtians are now to be led by the Spirit of God, inwardly and immediately, even in the *ſame Manner*, (though it befall not many to be led in the *ſame Meaſure*) as the Saints were of Old." But why not in the *ſame Meaſure* too? Many of the Saints of Old had not only the common Infirmities of human Nature, but were ſome of them guilty of moſt enormous Sins: and yet they did not ceaſe to be the Children of God notwithſtanding. If therefore theſe *Quaker-Saints* are without Sin (as they ſhould be according to their Doctrine of Perfection, of which below) why have

they not the *ſame Meaſure?* [a] *Moſes ſpake unadviſedly with his Lips*; (for which he was not permitted to enter into the promiſed Land); yet, I ſuppoſe, they will not deny him to have had it in an extraordinary Meaſure. *Peter* went further, [b] *he denied our Lord thrice. David*, though the Man after God's own Heart, was guilty of *Adultery and Murther:* And [c] *Solomon*, the greateſt Example of Wiſdom, of *Idolatry*. Why then ſhould ſuch *Saints and Prophets* as are without Sin, and have the Spirit in the *ſame Manner*, yet fall ſhort of thoſe in reſpect to *the Meaſure*, who were guilty of moſt notorious Sins? His Proofs are drawn from the Evangeliſt [d], where Chriſt promiſes his Spirit to the Apoſtles—In what Manner, and to what Purpoſes that was; and whether the ſame is to be the Condition of all Chriſtians, I leave to the impartial Conſideration of every Perſon, who will take the Trouble of conſulting the Place, and the Occaſion of the Promiſe. Our Saviour perceiving the Apoſtles to be much dejected at his approaching Departure from them, tells them, they ſhould not be troubled—*I will pray the Father, and he will ſend you another Comforter, that he may abide with you for ever, even the Spirit of Truth, &c. He ſhall be in you, &c. He ſhall teach you all Things, bring all Things to your Remembrance, and ſhall lead you into all*

[a] Pſ. cvi. 33. [b] Matt. xxvi. 69. [c] 1 Kin. xi.
[d] John xiv. 16.

*Truth.*

*Truth.* That this *Promiſe* was fulfilled to the Apoſtles in the moſt ſtrict and literal Senſe of it, is allowed: But that all Sorts and Conditions of Chriſtians, ſhould be at all Times equally the Subjects of it, does not follow, nor is it neceſſary. The *Meaſure* of the Spirit was ever ſuited to the particular Seaſons and Exigencies of the Church: and ſurely, if ever there was a more than *ordinary Degree* neceſſary, it muſt be at that Time, when this ſpiritual Commonwealth of *Iſrael* was to be eſtabliſhed, which was to laſt for ever. That the Apoſtles were the *Superintendents and Directors* in that great Buſineſs, cannot be denied; nor that they had an extraordinary Aſſiſtance of the holy Spirit for that Purpoſe. If ſuch *a Meaſure* were not neceſſary, why was it given them? If it were neceſſary in the *ſame Degree to all*, why only to the Apoſtles? Why alſo, on the ſame Principle, thoſe different Orders of Governors in the Church? Why thoſe different Diſpenſations of the holy Spirit to different Perſons, if an equal Diſtribution were abſolutely neceſſary for every Individual? But ſuch Aſſertions are inconſiſtent on any other Principle, than that *levelling Babel* of Quakeriſm, whereby all Order and Rule is diſſolved—and a *headleſs Anarchy*, or a Body of *all Heads*, with many other Conſequences, as abſurd and contradictory in Practice, as in Terms, is introduced. And I muſt obſerve to him, that as *political* Bodies cannot ſubſiſt without thoſe various Subordinations and

Degrees, ſo neither can the *ſpiritual*. Such a Principle, were it poſſible, could produce no other Effect, than an univerſal *Equilibrium*, where nothing can *preponderate*. Hence would all the Ends of Society, of whatſoever nature, be defeated—All concentring in one Point, whereby every Thing would be *adjuſted*, and ceaſe to act—All Ingreſs, Egreſs, and Regreſs would be deſtroyed: And conſequently all the Life, Energy and Force—All the Principles of Motion and Action in any Society, ſtagnated. The *natural Syſtem* points out this—which conſiſts in a continual and univerſal Exchange of Condition, Influx, Efflux, and Re-flux of *Light and Spirit*—Precedence, and Re-cedence of Atoms, by which the Machine itſelf is upheld; and the Action and Re-action upon itſelf, and every thing elſe in Nature, is continued. Would *All* be *Light*, where is the *Spirit?* Would all be *Spirit*, where is the *Light?* Such is the *natural Body* of the World——Such is the *political*; and ſuch is the *ſpiritual* Body. [e] *Various are the Adminiſtrations, but the ſame Lord—— Various the Operations of the Spirit, but the ſame God:* Various the Manifeſtations to different Perſons, and at different Seaſons. *But we are all baptized by one Spirit, into one σῶμα Body*, or Corporation. Various are the *Members*, and various their Uſes——and even thoſe that are *the leaſt honourable*, are yet Members, and have their Uſe and Station allotted them, and all

[e] 1 Cor. xii. paſſ.

this,

this, that there ſhould be no Schiſm in *the Body*. And that there might be none in *the Church* ——*God hath appointed ſome Apoſtles, ſome Prophets, ſome Teachers*——*To ſome the Gift of Miracles; to others of Healing; to others of Tongues*, &c. But are they therefore *all equally* ſuch? And yet ſuch they muſt be, according to their own Pretenſions—and ſuch in Fact is the Condition of this falſe Quaker-Church, eſtabliſhed and ſubſiſting on thoſe very Principles, they reject and deny in the Church of Chriſt. *All* are Apoſtles——*all* are Prophets among them: at leaſt on the Principle of *immediate Revelation* ——*all* Quakers may be, which is the ſame Thing, and tends to the ſame End, viz. the Deſtruction of all Order and Government, and the Introduction of endleſs Confuſion. And we may truly and ſafely affirm, that as the Church of Chriſt did never ſubſiſt without ſuch *Subordination* in the Government of it, ſo neither can it, nor ever will.

Concerning his *Three Queries*, we ſhall be very ſhort in our Anſwer to them. Who this *Comforter* is, we need not the Information of the Quaker. We know, and are full in our Acknowledgment, that it is the Holy Spirit, and no other—The Spirit of Truth, the third Perſon in the moſt ſacred Trinity—who ſheds his bleſſed Influence, his calm and gentle Irriguation on the Hearts of thoſe, who render themſelves capable of ſo great a Bleſſing: Even on ſuch as faithfully and devoutly wait on him

in his Ordinances, with Hearts and Affections ſpread out [f] *like Gideon's Fleece before him.*

2. That he is in us alſo, is certain——by a moſt ſerenely perſuaſive Operation. This divine Gueſt chuſing *not* to make himſelf known by a boiſterous and peremptory Aſſertion of his Preſence——*not* by vain Boaſtings of *immediate Revelations*, and preſumptuous *Propheſyings*; but by thoſe infallible Characteriſtics, the genuine Fruits thereof——[g] *Love*, *Joy*, *Peace*, &c. diſcernible in the Deportment and Converſation of the truly Regenerate.

3. What his Work is, muſt be more particularly and diſcriminately conſidered. His Aſſertion, [h] *that he will guide you into all Truth*; *he will teach you all Things, and bring all Things to your Remembrance*——is allowed in the fulleſt Senſe of the Words, in reſpect to the Apoſtles themſelves: It being abſolutely neceſſary, that they ſhould have ſuch an extraordinary Meaſure, in order to a full Accompliſhment of that great Work, they were the choſen Inſtruments of. That they ſhould be guided into *all Truth*, who were to oppoſe *all Error*—That they ſhould be taught all Things, who were to teach all Things to the *Gentiles*——That they ſhould have all Things brought to their Remembrance, who were to be puzzled by the vain Diſputations of the Heathen Philoſophers, and to encounter the Gainſayings of all Mankind: That they, I

[f] Jud. vi. 37. [g] Gal. v. 22. [h] John xvi. 13, 14, 26.

ſay,

ſay, ſhould be furniſhed with ſuch ſupernatural and *immediate Aſſiſtance* from the Holy Spirit, was no more than adequate to the mighty Difficulties they were to meet with; neither could any thing leſs have anſwered the Ends of infinite Wiſdom——When [1] *the Wiſdom of the Wiſe was to be deſtroyed, and the Underſtanding of the Prudent brought to nothing.* But this ſtupendous Revolution being effected, and the frothy Ebullitions of human Invention overborn, thoſe extraordinary Effuſions were no longer neceſſary. The Garden of Eden being thus planted and watered, the ordinary Refreſhment, and conſtant *Dew of his Bleſſing*, is ſufficient to keep the Plants in a flouriſhing Condition. We therefore deny that *immediate Impulſe* of the Holy Spirit upon each Individual, at this time of Day—Foraſmuch as the *Cauſe* which made it neceſſary being ceaſed, the *Effect* muſt have ceaſed of Courſe alſo. We have, from that Period, an external *written Means*, whereby we are aſſured of the Truth and Completion of all the Types and Predictions; and that this was *recorded* by the Aſſiſtance of the Holy Spirit, by which they were guided into all Truth—were taught all Things, and had all Things brought to their Remembrance. Thus have we, by comparing the one with the other, undoubted Evidence of the Truth of both Teſtaments—and that the ſacred Penmen of each were directed

[1] 1 Cor. i. 19. Iſ. xxix. 14.

by the ſame unerring Guide, the Spirit of Wiſdom and Truth itſelf.

But thoſe Paſſages of the Evangeliſt, in reſpect to the general and common Condition of Mankind, muſt be underſtood with due Qualification, and as ſuitable to their preſent Exigencies and Occaſions. For there is no Doubt, but that, if we make a proper Uſe of *thoſe Means* the Holy Spirit has been pleaſed to afford us, his gracious Influence will attend our Endeavours, and crown our faithful Petitions with Succeſs. But there is a wide Difference in the Application of thoſe Words, when conſidered in reſpect to the Apoſtles, and when in regard to us. For they had ſuch a ſuperabundant Meaſure, as enabled them, though *illiterate*, to ſpeak inſtantaneouſly *all Languages*—though but Men, to *work Miracles*—to *propheſy*, and *diſcern the Spirits* of Men — and many other extraordinary Privileges, as Chriſtians, now-a-days, do not preſume to boaſt of. And therefore, to bring this *Query* to a ſhort Iſſue, I do demand of *any*, or of *all* the *Quakers* now living—whether they will affirm the moſt *Sanctified* and *Illuminated* among them to be ſo *immediately inſpired*, as that, excluſive of all *outward Means*,—— they can *ſpeak all Languages*—*propheſy*, and *diſcern the Spirits* of Men—and can *work Miracles*, and *heal Diſeaſes*—whether, I ſay, they have any or all ſuch ſupernatural Qualifications; if they can give rational Evidence of the

the ſame to the World, I am content to become *a Quaker*. If they cannot, let them ceaſe from ſuch arrogant, and preſumptuous Claims—ſuch blaſphemous and open Attacks upon the ſole Prerogative of God! What an Abſurdity is it, to think of attaining the End, without making Uſe of intermediate Means? What a deplorable Perverſeneſs does it argue, to aſſert an *immediate Inſpiration* of the Holy Spirit, and yet remain in a total Ignorance of thoſe very Languages, wherein the ſame Spirit has been pleaſed to give forth, and record the Oracles of God?

As his further Arguments in ſupport of this Aſſertion are built on a falſe Foundation, and his Concluſions drawn from miſtaken Premiſes, we ſhall paſs on to his ſecond Argument, and the Proofs depending thereon. His firſt is—[k] *As for me, this is my Covenant with them, ſaith the Lord, my Spirit which is upon thee, and my Words which I have put in thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, ſaith the Lord, from henceforth, and for ever.* Doubtleſs, here is the Promiſe of the Spirit, and the Perpetuity of it: and that this was immediate alſo in regard to the Subject of the Prophecy, is not denied. For our Saviour had [l] *the Fullneſs of the Godhead in him bodily, or eſſentially:* And therefore the Spirit being in him without Meaſure, he need-

[k] Iſ. lix. 21. Col. ii. 9.

ed

ed not any *outward Means* whatſoever. But notwithſtanding this, he was ſo far from ſlighting the *outward Inſtitutions*, that he complied with them all. He frequented the Synagogues, and made an open Profeſſion of that Religion, which by Circumciſion he had been initiated into, until he had [m] *fulfilled the Law and all Righteouſneſs*. But though he had the eſſential Indwelling of the Spirit in a manner very ſuperior to thoſe even of the moſt regenerate Nature, yet he did not attempt the Converſion of Men to his Holy Religion, by a mere internal and *immediate Impulſe* upon their Minds—(if ſo, the Chriſtian Religion had not been a Matter of Choice, but of Compulſion, and themſelves not Free-Agents:) But he conſtantly made Uſe of the Agency of the *written Scriptures*, and through that only Mean, he expected an Impreſſion upon their Hearts. [n] *He taught in their Synagogues, and, as his Cuſtom was, ſtood up for to read, on the Sabbath-Day.* What, I beſeech you, did he *ſtand up to read*—was it not in the *written Scriptures* — even in the Prophecy of *Iſaiah?* How did he endeavour to teach them, but from thence? and if he that had the *Spirit of Wiſdom and Underſtanding* in the higheſt Degree, did take no other Method *to teach*, how do theſe Quakers dare *to teach*, or preſume *to be taught* without them? [o] *He began at Moſes, and all the Prophets, and expounded to them all the Scriptures concerning himſelf*;

[m] Matt. iii. 15. [n] Luke iv. 15. [o] Ib. xxiv. 27, 32.

*and*

*and made their Hearts to burn within them, while he opened to them the Scriptures.* Now, this Method of our Saviour had been moſt tedious and ill-choſen, had there been this imaginary Paſſage to their Hearts, by preſenting all Knowledge *immediately and objectively* to their Minds. And before his Arguments drawn from this Paſſage of the Prophet can ſtand him in any Stead, he muſt prove there ever was a Time, when Information was conveyed to the Mind after this Manner, excluſive of any *outward Means*—or, which is the ſame Thing, when Knowledge came by *Intuition*, or Man knows as God knows. And therefore, as we are well aſſured, this never was God's Method of acting with his Church—We may very ſafely conclude it is not at this Time. But that we are to wait on him in his Ordinances and Inſtitutions, and thence with Humility to expect his gracious Influence on our Hearts. That, as I obſerved above, being more perceivable by it's Effects on our Lives and Converſations, than by a pretended *enthuſiaſtic Impulſe*, or ſenſible Co-habitation with us.

We paſs on now to his ſecond Proof, which he draws from the Nature of the new Covenant, cited by the Apoſtle, viz. [p] *For this is the Covenant that I will make with the Houſe of Iſrael after thoſe Days, ſaith the Lord, I will put my Laws in their Minds, and write them*

[p] Heb. viii. 10, 11. Jer. xxxi. 33.

*in*

*in their Hearts, and I will be to them a God, and they shall be to me a People*, &c. It may not be amiss to ask the Quaker a Question or two here by way of Preliminary to our Answer; since he concludes from this Passage, that the *Jews* were so gross and *carnally minded*, as to be captivated by a mere *external Apparatus*, that had in itself no further Meaning. But setting aside the Absurdity as well as the Blasphemy of such a Supposition—was not the *Law written in the Heart*, from the Impression the outward Scene made on *the Eye?* Did they not perceive the Analogy between the *Type*, and the *Thing typified*—and in the Death, Sacrifice and Offering of the *Legal Birth*, see the *Death of him*, who is the great *Sacrifice and Propitiation* for Sin, and the Object, at which all the *Ritual Service* pointed? Did they not, by Faith, make an inward Application, of the outward Exhibition, in their Hearts? If this were the Case—what Ground is there for this supposed Pre-eminence of the present Dispensation, beyond the former? Neither indeed does it become Christians to make any—Both being sufficient and proper for their respective Seasons, and equally the Result of infinite Wisdom and Goodness. What says the Apostle, [q] *Is the Law Sin? God forbid. The Law is holy—the Commandment holy, just and good. We know that the Law is spiritual* (therefore was *written in their Hearts.)* [r] *They did all eat of*

[q] Rom. vii. 14. and xii. 14. [r] 1 Cor. x. 3, 4.

*the*

*the ſame ſpiritual Meat, and drink of the ſame ſpiritual Drink*; and *they knew that that ſpiritual Rock was Chriſt.*

Apol. p. 50. The Object here, he ſays, is God's Law placed in the Mind, and written in the Heart: And in this is the *Law* diſtinguiſhed from the *Goſpel.* In other Words—— The *Law* was *outward*, conſiſting of Types, Sacrifice, *&c.* and was written on Tables of Stone, therefore was merely ſuch, and had no *inward Meaning.* This is not only arguing in a very perverſe and ridiculous Manner, but involves *the Goſpel* in as low a Degree of Contempt, as he does *the Law.* For if this Argument operates at all, it will prove thus much, *viz.* That as the *Law* was merely outward, the Goſpel is merely *inward*—otherwiſe there is no Ground for the *Diſtinction.* What then becomes of the *Goſpel*, viz. as outwardly written by the Evangeliſts? The *Quaker* is no ways ſollicitous about that Conſequence, though of the utmoſt Import to the *Chriſtian:* His *Goſpel*, (though ſo artfully diſguiſed under the *Lex indita*, the *Implanted* Law of *Tho. Aquinas*) being no other than *immediate Revelation*—And his Expreſſion, being *written in the Heart*, no more than the Reſult of that deluſive Principle. And this is the real *Quaker-Goſpel*, whatſoever Shuffles, or *Simulations* they may pretend to the contrary. And they are never ſo much to be ſuſpected, as when they approach us in our *own Terms*;

*Terms*; nor at a wider Diſtance from us, than when they perſonate the Garb and external Appearance of Chriſtians. But to argue this Point a little cloſer——Wherein did *the Law* (by which I undoubtedly underſtand the Subſtance and intrinſic Virtue of it, the *Letters or outward Characters* not being the *Book or the Meaning* of it) differ from *the Goſpel?* The ευαγγελιον or Goſpel of *glad Tidings*, was the Subſtance of the Covenant of Grace, and was contained in the Law; which, conſidered in its external Capacity of *Types*, *Sacrifice*, *&c.* gave a viſible Delineation—and they, *as Characters*, an infallible Proſpect of their Redeemer, and the Work of Redemption. That he was then to come makes no Difference; there being ſome who were juſt as far from that Period of Time, then future, as we are from it, now paſt. Faith is a noble Perſpective, that has no Regard to Time or Diſtance, but preſents all Objects, whether paſt, preſent, or to come, in the ſame Point of View. [f] *Abraham*, though ſo many Ages before the Incarnation, *rejoiced to ſee the Day of Chriſt, and he ſaw it and was glad.* St. *Paul* ſays, they [t] *preached none other Things, than thoſe which Moſes and the Prophets did ſay ſhould come.* Where is the Difference then between the *Law* and the *Goſpel?* Or what Room is there for Compariſon between Prediction and Completion?

[f] John viii. 56. [t] Acts xxvi. 22.

But

But to come to the Conſideration of the Paſſages he mentions. They are cited from the [v] Prophet, and are predictive of the *New Æra*, or Chriſtian Diſpenſation, when the Typical Parts of the *Law*, and the Emblematical Service was to ceaſe—and the Apoſtle does accordingly apply them to that End. [w] *If that firſt, ſays he, had been faultleſs, then ſhould no Place have been found for the ſecond.* What does he mean by *faultleſs?* Can it be imagined, he intended to charge a Divine Inſtitution with a *Fault*, or the People with Sin in performing the appointed Service? Doubtleſs, he ſpake conſiſtently with himſelf, as well as with Truth. *The Law*, ſays he, was *ſpiritual, juſt, and good.* He is ſpeaking to *Jews*, and to ſuch only: to ſuch as perſiſted in the Uſe and Sufficiency of the *Types*, notwithſtanding they were all fulfilled in the Appearance of Chriſt. He is by no Means derogating from the Worth and Excellency of their *Service*, nor for cancelling the Obligation, they till then lay under to it, by any arbitrary Act of his own: But he is only ſhewing them, that thoſe Things, howſoever right and neceſſary before, were then become obſolete, and of no longer Uſe. And it was their willful and obſtinate Perſeverance in them, that obliged him in other Places, to ſpeak in a degrading Manner of them—[x] *It is not poſſible that the Blood of Bulls and of Goats*

[v] Jer. xxxi. 31. [w] Heb. viii. 7.
[x] Heb. x. 4, 5, 6, 7, 8. 14. 16, 17, 18.

*ſhould take away Sins.* Now Sacrifice and Offering of Blood was an Inſtitution of God's Appointment, and the Neglect of it highly criminal—And the Apoſtle is only urging the Deadneſs and Invalidity thereof, when the Subſtance of them all was come. *Wherefore, when he cometh into the World, he ſaith, Sacrifice and Burnt-Offerings thou wouldſt not, but a Body haſt thou prepared me. In Burnt-Offerings for Sin thou hadſt no* (longer) *Pleaſure; then ſaid I, lo! I come to do thy Will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond.* The End of the Apoſtle's Reaſoning, and of the Citations above, is manifeſtly to convince them of the Abſurdity of continuing any longer under the *Ritual Service*, and of reſting in the Perſuaſion of the Sufficiency thereof, when the Deſign of it was fully accompliſhed. *For by one Offering he hath perfected for ever them that are ſanctified.* Therefore he ſays, *Behold! the Days are coming, when I will cut off with the Houſe of Iſrael, the New Berith*, Covenant, or Purifier, (in Oppoſition to the *Old typical Berith) I will put my Laws into their Minds, and write them in their Hearts*; (diſengaging them from all further Obligation to the external Service) *and their Treſpaſs-Offerings and Sin-Offerings will I remit, and will remember them no further. Now, where Remiſſion of theſe is, there is no more Offering for Sin.* The Drift of the Apoſtle is ſo plain, that it needs no Comment.

ברית חדשה.

Their

Their religious Service consisted in a daily Offering of *something*, that was to be לזכרון *for a Memorial* to *Jehovah*—*Something*, that was to remind him of what Christ had undertaken *to do*, and *to suffer* on our Accounts, by which the *Trespass* was to be atoned for, and the Wrath of the Deity appeased—He, *by the one Offering of himself*, is become the [z] *Propitiation for the Sins of the whole World.* He is our המזכיר Remembrancer, that causeth us to be remembered by God. *He taketh away the first*, (*viz.* the Typical Service, by which the Atonement and Satisfaction of Christ was exhibited) *that he may establish the second* *. So that we are now absolved from the Performance of the *Typical Representation*, and are to address the *Father*, through the Means and Intercession of the *Son*, *and Holy Ghost.* [a] *For through him we have Access unto the Father by one Spirit.* [b] *He is the New and Living way, which he consecrated through the Veil, that is to say, his Flesh.* But though all this be true, how should we have known this, but by the outward Means of Knowledge, viz. *the written Word* of God? And by the same Means also have we the Knowledge of God, from the greatest to the least—Forming our Practice in this respect on the Model of the wisest Man that ever

[z] 1 John ii. 2.

* Viz. the Sacrifice of himself, as the only Means we now have of Salvation.

[a] Eph. ii. 18. [b] Heb. x. 20.

lived. [c] *Train up a Child in the Way, wherein he ſhould go, and when he is old, he will not depart from it.* And by a due and conſtant Attention to this Direction—Chriſtian Children have an early Impreſſion of all the great Truths of Religion upon their Minds, whereby they have the Knowledge of God, as ſoon as they have any other Knowledge whatſoever. But if *theſe Means* are thought, either to be improper, or at leaſt unneceſſary, to attain *the End*—why do the *Quakers* follow us in the ſame Cuſtom, and thereby make their *Practice* ſo inconſiſtent with their *Principles?*

But if, according to them, the Knowledge of God be ſolely *immediate and objective*, excluſive of any outward Means—how comes it to paſs, that they uſe any ſuch Means to attain it? *If the anointing wherewith they* pretend to *be anointed*, be of itſelf ſufficient for this Purpoſe —why do they make Uſe of any Means of Inſtruction, one among another? But ſetting aſide ſuch ridiculous Abſurdity, if this were the Caſe, the Apoſtle's Advice in the following Part of the Chapter, would be altogether needleſs—— [d] *Not forgetting the aſſembling themſelves together, as the Manner of ſome is:* (alluding, perhaps, to the Sect of *the Eſſenes*, a Sort of *Quakers* among the Jews.) And this, even after *having their Hearts ſprinkled from an evil Conſcience, and their Bodies waſhed with pure Water*—that they were to *draw near and aſſemble.* What

[c] Prov. xxii. 6. [d] Heb. x. 22, 25.

does

does the Apoſtle mean by this Expreſſion, but an outward aſſembling together in an appointed Place of Worſhip, and *drawing near with our Hearts, in full Aſſurance of Faith*, that the bleſſed Influence of the Holy Spirit would attend on the outward Ordinances, and ſanctify them to the deſired Purpoſes.

Apol. p. 51. "How much are thoſe Men deceived, ſays he, who inſtead of making the Goſpel preferable to the Law, have made the Condition of ſuch as are under it, far worſe—For doubtleſs, it is far better to converſe with God *immediately*, than *mediately?* And yet, he ſays, we allow, that many under the Law, had immediate Converſe with God, whereas they now cry it is ceaſed." As to the different Conditions of Mankind, under the Law, and under the Goſpel, it is no part of a Chriſtian's Duty to make Compariſon between them—Each Diſpenſation being ſuited to it's particular Seaſon, and Salvation equally attainable by the appointed Means, under each. The ſame was the Object of their Faith then, as of ours now, and the ultimate End of both the ſame, though the outward Exhibition be diverſe. Why there have been thoſe different Diſpenſations, perhaps, the *Spirit of* the *Quaker* has not helped him to diſcover—Nor that there was, before the Creation, that ſtupendous Tranſaction between the **Divine Peers*, for the Redemption of Mankind: from which Act, the ſacred Perſons are thus

* אלהים.

denominated by *Moſes*, in his Hiſtory of the Creation, and by all the ſucceeding Prophets throughout the Old Teſtament—*The Denouncers* of the אלה or *Curſe*, for the Salvation of thoſe that *believe*, *and accept* the Benefits of it, and for the Deſtruction of thoſe that *reject* it. The Chriſtian Religion has always depended on this divine Original; though the outward Adminiſtration of it muſt be diverſe, in reſpect to the particular Diſpenſation, under which Mankind has lived; as well as alſo to the *different Parts*, the *Aleim* were at different Seaſons acting. But why there ſhould be any ſuperior Excellence in any different Part of the ſame gracious Concatenation, we are neither by Reaſon, nor Revelation informed. Though thus much is certain, that all the faithful Confeſſors under each, as with Humility and Reverence have embraced the proffered Riches thereof, have not failed of accompliſhing their deſired Purpoſes. If in the *Covenant* of *Redemption*, *One* of the ſacred Perſons ſhould demand Satisfaction —*a Second* ſhould undertake to make it in a determinate Time, by taking on him the Nature of the *Offender*, and therein to ſuffer for the *Offence*—and *a Third* ſhould endue him with ſuitable Qualifications for ſo aſtoniſhing an Undertaking; by inſpiring him with ſuch Knowledge, as would give him a perfect View of the Malice and Temptations of the great Enemy he was to vanquiſh—with Conſtancy to perſevere in his Conflict with him; and finally with

with Courage and Reſolution ſufficient to animate him to that prodigious Cataſtrophe, when the immenſe Preſſure of the Divine Wrath was upon him, taking Vengeance for the Sins of the whole World——If ſuch was the Nature of that Covenant; the Religion of Mankind, as to the outward Exhibition of it, could conſiſt in nothing but what was ſtrictly preludious to that grand Event—viz. a viſible Repreſentation of the reſpective Parts of the Sacred Peers in the Oeconomy thereof; and typical Scenes of the Actions and Sufferings of Chriſt, 'till he ſhould come forth in human Nature, to perform what he had undertaken, and diſcloſe the Subſtance of the ritual Enigma. The *Cherubim* repreſented the Sacred Perſons in a *Covenanting* Poſture, reſpecting the *Blood and Incenſe*, by which the Atonement was made by the *High-prieſt*; and at the ſame Time the undoubted Perſonality in *the Jehovah*, whereby alone *a Covenant* could be made. In this Repreſentation and Service, is demonſtrated the Impoſſibility of Acceſs to the Deity, but through ſuch *a Medium*, as by himſelf appointed—This awful and tremendous Preſence being placed in the *Adytum*, דביר the *moſt holy*—Separate from the profane and unſanctified Approach of the great Aggregate of Sinners. Nor was it poſſible to obtain a Sight thereof, nor to make any Application thereto, but by Means of the *High-prieſt*, the typical Interceſſor. In the *Cherubim* is exhibited the Divine Eſſence in the moſt holy Reſidence,

and inviolable Separation from every Thing unclean: In the Body of the People—the infinite Diſtance they are removed therefrom, not only by their Sins and Iniquities, but by the inexpreſſible Purity of the Divine Nature: In the *High-Prieſt*, the *Real* כהן *Interceſſor*—[c] *the One Mediator between God and Man*, *the Man Chriſt Jeſus*. Nothing but [f] that Holy Thing could be capable of executing that mediatorial Office—or be a fit Inſtrument in the grand Work of *Reconciliation* but He, who by being *God* as well as *Man*, was a proper **Interpreter and Orator* for us! Nothing but He, who was [g] *One with the Father*, could fill up that immenſe Chaſm between God and Man, and thereby bring us again into that bleſſed *Union* from which our Sins have ſeparated us! Nothing but He, can be detached from the polluted Maſs of human Nature, that can approach within Degrees innumerable of that moſt pure Eſſence! Nothing but He, that had our Nature in Perfection, and was abſolutely free from Sin, was capable of that ineffable Junction, by which, like *Double-headed Janus*, he looks into *both Worlds*, preſents our Neceſſities, from a feeling of our Infirmities, and obtains for us that Relief we ſtand in Need of.

" Under the Law, he ſays, the *High-prieſt* did enter into the *Holy of Holies*, and receive the Word of the Lord *immediately* from between

[c] 1 Tim. ii. 3. [f] Luke i. 35. * מליץ.
[g] John xvii.

the

the *Cherubim*!—So that the People could then certainly know the Mind of the Lord: But now, they have nothing to depend upon, but *Gueſſing* and *Divining* from the outward Letter of the Scripture, concerning one Word of which, ſcarce any two can be found to agree." He cannot forbear giving us a Specimen of his Malignity againſt *the Written Word*, even before it comes in Courſe for him to do it. It is evident from this Paſſage, and his Application of it, how utterly ignorant he was of the Intention of that *annual Approach* of the *High-prieſt* to the *Cherubim*, as well as of the whole Plan of the *Moſaic*-Diſpenſation—otherwiſe, he could not have drawn it into Precedent for the Support of *immediate Revelation*, and that alſo, to the Bulk of the People. For, admitting the *High-prieſt* to have been *ſo inſpired*, it does not follow that the *People* were, but the direct contrary—as they had it but at *ſecond hand* from him: For, according to this Aſſertion, they had no other Foundation for their Inſpiration, but the *Ipſe dixit* of the Prieſt. What we ſhall reply to him concerning the Scriptures, will be referred to the next Propoſition; only obſerving to him here, that neither himſelf, nor any other Perſon whatſoever, could have had any Knowledge of the *Mind of the Lord*, without thoſe outward inſtituted Means of conveying it.

Apol. p. 52. His Third Argument is drawn from St. *John*, viz. "[h] *But the Anointing*,

[h] 1 John ii. 27.

*which ye have received of him, abideth in you, and ye need not that any Man ſhould teach you.* It is ſufficient for Anſwer to this, to obſerve, that whatſoever this *Anointing* were, that the Apoſtle ſpeaks of, it is certain no *Quaker* can be the Subject of it. But however, we will not ſeem to ſhuffle off the Objection, as if it were an unanſwerable Proof of his Principle, of *immediate Revelation.* As an Introduction to the Meaning of thoſe Words, let the Occaſion of them be briefly conſidered. It has been generally ſuppoſed by learned Commentators, that this whole Epiſtle was levelled at an impious Sect of pretended Chriſtians at that Time of Day, called *Gnoſticks*; who were the Broachers of many ſtrange and extravagant Tenets, which the *Quakers* have adopted, almoſt without any Alteration. And from the frequent Alluſions to thoſe unchriſtian Tenets, it is pretty evident, that that was the principal Intention, as well as the general Drift of this Epiſtle. And I cannot but remark it as a peculiar Unhappineſs in our *Apologiſt*, that he ſhould alledge this Paſſage in Support of a Point, which the Apoſtle himſelf has been ſo full in the Confutation of. But though this Epiſtle be, as he obſerves, a general one, and conſequently *the Anointing* not confined to the Perſons or Times of the Apoſtles; yet it is plain, that the Caution he adminiſters to his faithful Converts, aroſe intirely from thoſe arrogant Boaſts of *ſupernatural Illuminations*, and uncommon Privileges, as thoſe

*Gnoſticks* then, and *Quakers* now-a-days, blaſphemouſly lay Claim to.

Secondly, he ſays, that "the Apoſtle propoſes this *Anointing*, as a more certain Touchſtone for them to diſcern and try Seducers by, than even his own Writings"—which is the moſt artful and diſingenuous Inference that can poſſibly be drawn from his Words. For he ſays, [i] *Brethren, I write no new Commandment unto you, but an old one which ye had from the Beginning — the* OLD COMMANDMENT *is the* WORD, *which ye have heard from the Beginning.* Now if the Apoſtle *writ nothing new*, but only the *old Commandment*—and that *that* alſo was *the Word*; (i. e. the Subſtance or Purport of the Law and the Prophets) then is it very certain, that *the Anointing* is no new Thing—much leſs, the inward and *immediate Revelation* of the Quaker. But there are other Teſts, and very different too from this imaginary *Anointing*, that are mentioned in the Courſe of this Epiſtle, to *try* and examine *the Spirits by*—They are both poſitive and negative, and ſuch as we cannot be miſtaken in. Of the firſt kind, [k] *who is a Liar, but he that denieth that Jeſus is the Chriſt? He is Antichriſt, that denieth the Father and the Son* — and, *hereby know ye the Spirit of God: Every Spirit that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God.* Of the latter, the ſucceeding Words will afford an Inſtance—*And every Spirit that confeſſeth not*

[i] Ch. ii. ver. 7. [k] Ibid. ver. 22. ch. iv. ver. 2, 3.

*that*

*that Jeſus Chriſt is come in the Fleſh, is not of God.* [a] *We are of God*, ſays he; *he that knoweth God, heareth us*; *he that is not of God, heareth not us. Hereby we know the Spirit of Truth, and the Spirit of Error.* But if *hearing* of the Apoſtle, and attending to *the old Commandment* which he taught, be the *Criterion* whereby to diſtinguiſh the *Spirits*; then is not their pretended *inward Anointing*. The Quakers would do well, timely to conſider, how far themſelves are concerned in theſe important *Characteriſticks*—of *the Spirit of Truth*, and of *the Spirit of Error*, and Deluſion.

Hitherto we have rather warded off the Blow, than acted offenſively againſt the Argument—which we ſhall now do, by briefly conſidering, *what this Anointing is*, and how we *receive* it. The Apoſtle tells them, [b] *it is the laſt Time*—which in reſpect to the *Day*, is the *laſt Hour*—in reſpect to the *World*, the laſt * *Age*. The World, and the Continuance of it, may be divided into three *Ages*—The *firſt* עולם from the Creation, (but *retroſpectively* conſidered, from the Foundation of the *Covenant in Heaven*) to the End of the *Moſaic Oeconomy*. The *ſecond*, from the Incarnation of our bleſſed Saviour, to his Aſcenſion into Heaven. The *third*, from that Period, to the End of all Things, (and *ſucceſſively* conſidered, to Eternity itſelf.) There was ſomething in

[a] Ch. iv. 6. [b] Ch. ii. 18.
* עולם or *æon*.

*each*,

*each*, that was peculiarly adapted to the Nature of the Covenant, as well as to the Divine Parties acting in the *Oeconomy* thereof, that distinguished it from the *other*. The visible Scene throughout the *first Olam*, was Wrath taking Vengeance by Fire on the *Type*, exacting the Life of it, and acting even to the absolute Consumption of it. That of the *second*, was the Coming forth of *the God-Man*—substituting himself in the Stead of all Mankind—Giving his Life as *a Propitiation for their Sins*, as well as a Satisfaction to the Wrath—so fullfilling, and consequently putting an End to, that *Olam*. That of the *third*, was first, from that extraordinary, though visible Descent of the *Holy Spirit* in the Form of Fire, and with the Sound of Wind, on the Apostles after the Ascension, according to the Promise of our blessed Saviour—whereby they received that ineffable *Unction* which enabled them to perform what no human Means could accomplish; nor other, than that stupendous Work, the Conversion of the World, could render necessary. From that Period, *Oeconomically* speaking, we date the Commencement of the *third Olam*—so far, I mean, as it can be considered as distinct from the *second*. We are now under the Rule, or Dispensation of *the Spirit*—who carries on the external Administration thereof, under the visible *Symbol of Water*, whereby he confers the inward and spiritual Effects on those who bear that sanctifying Impress—and whereby alone

alone we *receive the Spirit of Adoption, crying Abba Father!* Chriſt *came by Water and Blood*--The Sacrifices alſo came by *Water and Blood*, (though the Order was inverted) being *waſhed, or baptized*, before they were offered. We come alſo in like Manner—We make our Entrance into ſpiritual Life, being ſymbolically ſanctified *by Water*—As we do our Exit, by the ſubſequent Redemption *by Blood.* [c] *But ye have an Unction from the Holy One, and ye know all Things*; or, as another Reading has it, καὶ οἴδατε πάντες, *as ye all know*—or, *and ye all know*—which ſeems, I think, the better Reading, as it evidently alludes to an external Symbol, as *Baptiſm by Water* was; and was and is the *only Mean*, whereby all are initiated into the Chriſtian Religion, and through which the *ſanctifying Grace* of the Holy Spirit is conferred upon us. This is the *Unction*, or *Anointing*, which we Chriſtians all know, and glory in, and this *the Manner*, whereby we receive it. And this alſo *abideth in us*, except we grow Reprobate and Infidel—*ſanctifying* our Reaſon in the Application of it to ſpiritual Objects, and *illuminating* our Underſtandings in the Myſteries of Divine Revelation. But the *Anointing* they lay Claim to, and whereby they blaſphemouſly pretend to *know all Things*, is ſo far from being true, that it does not enable them ſo much as to underſtand, even thoſe very Languages the Holy Scriptures are written in.

[c] Ch. ii. 20.

And

And as we are certain it is the *laſt Time* or *Olam*, we have no further Revelation to expect, nor other *Means* to direct us, than the *written Word* of God, nor is other needful— [d] *God, who at ſundry Times, and in diverſe Manners, ſpake to the Fathers by the Prophets, hath in theſe* LAST DAYS, *ſpoken to us* ἐν υἱῷ *by the Son, whom he hath appointed Heir of all Things, and by whom alſo he made the Worlds* *.

§ 13. Apol. p. 53. " The moſt uſual Objection, he ſays, againſt theſe Revelations is, that they are uncertain"—And this, notwithſtanding the ſuppoſed Ignorance in the Oppoſers, is ſo ſtrong an Objection, that no Quaker will ever be able to get over. His Diſtinction between *Theſis* and *Hypotheſis*, ſeems to be introduced on Purpoſe to ſerve the preſent Turn. " It is one Thing to affirm, that the true and undoubted Revelation of God's Spirit, is certain, and infallible; and another, that this, or that Perſon, or People, is infallibly led by it." There is no one Point of Controverſy, wherein they ſhuffle and evade, more than in this. For though it be undoubtedly their Principle, that they are *immediately inſpired*, yet whenſoever they are preſſed hard in this Particular, they evade it after this Manner, *viz.* That they do not affirm it of themſelves, but that " the Revelation of God's Spirit is certain, and that others among them are, or may be, infallibly

[d] Heb. i. 1, 2.

* Τῆς αἰῶνας the Ages, or ſucceſſive עלם.

led

led by it." But to what Purpoſe is ſuch an Aſſertion, except their *own Leadings* by it, are infallible? That is unqueſtionably their Principle—For it is not Matter of Diſpute between us, whether Men ought to be led by the Spirit or not. But they are ſo inconſiſtent with themſelves, and with one another, on this Head, that they ought to come to a general Agreement and Subſcription herein, before they preſume to diſpute on a Point ſo uncertain, at leaſt ſo undetermined among them. They ſhould not heſitate, I ſay, to ſubſcribe a fair and open Confeſſion of their Doctrine, and what they will abide by alſo in this Particular—and not to betake themſelves to ſuch mean, and diſingenuous Subterfuges to beguile the unwary. For I require them to aſcertain, whoſe *Revelations* among ſo many *Quaker-Prophets*, as have been given forth, *immediately*, as they pretend, *from the Lord*, as wide from the Truth, as contradictory to one another—whoſe, in ſuch a Labyrinth, are to be followed, for they cannot all be true, and conſequently ſome muſt be falſe, though all are affirmed to be given forth by the *Spirit of Truth? Quakeriſm*, as held by *George Fox*, *George Whitehead*, and that blaſphemous *Boanerges*, *Edward Burroughs*, is widely different from that of *Robert Barclay*; and I am not doubtful, that that * *antient Apoſtle*, would have excommunicated him, had he preached,

* *George Fox.*

as

as he has written. If *Fox* were a true Quaker, then *Barclay* was not, and *vice versa:* Though I must do that poor besotted Wretch the Justice to acknowledge, he has acted less contrary to his Principle than *Barclay*. This, like a true *Jesuit*, has insisted upon *immediate Revelation* being the true Doctrine, yet allows it may be called in Question—whereas the other, through a long Series of Blunders, Contradictions, and Nonsense, never departs one Tittle from it. He asserts, with a most invincible Assurance, that "all the Papers, and Books given forth by Friends, are of the same Weight, as the Scriptures of the Prophets, *&c.*" If so, why is he not to be credited, when he asserts his *Equality with God?* as in like manner *James Milner*, in saying, *He was as holy, and just, and good as God*—the Blasphemy makes one tremble, even to cite it! As does also that of *James Naylor*, in saying, he was *the Son of God, the Christ*, and suffered himself to be *Hosanna'd* into *Bristol, as such!* These Things, I suppose, will not be denied by them; neither is there any Doubt to be made, that they were strongly assured of the Truth of them *in their Minds*—for *Naylor* suffered for his Blasphemy. But *Milner* had no other Censure from the *old Apostle*—than, that *his Mind had run out a little, but that he had, nevertheless, a pure Seed in him.* But does it follow, that because they were *inwardly mov'd* to believe such Delusions—that they were therefore *immediate Revelations?* I believe

believe no Quaker at this Time of Day will ſay it—I am ſure the ſober-minded among them will not. How then are we to judge of the *Certainty* of theſe Revelations? And by what *Mean* are we to diſtinguiſh, betwixt a real Inſpiration, and an enthuſiaſtic Impulſe? It is evident in the Caſes abovementioned, they could not by any *inward Experience*, except they will poſitively juſtify they were ſuch indeed—which yet I am perſuaded, few among them will abide by. Neither could they by our Apologiſt's Proof, *viz.* The Self-evidency of the Thing—Becauſe they have proved to be, not *Divine Revelations*, but *Diabolical Deluſions*.

He needed not have undertaken to prove the Certainty of the leading of the Spirit againſt us; ſince it is ſo far from being denied by us, that it is as ſtrenuouſly inſiſted upon by us, and upon much more warrantable Grounds of Aſſurance, than by themſelves.

Apol. p. 54. We come now to the other Part of his Propoſition, which is his moſt ſure Bulwark againſt all Aſſaults, *viz.* "That theſe divine and inward Revelations, which they eſtabliſh, as abſolutely neceſſary for the Foundation of the true Faith, as they do not, ſo neither can they at any Time, contradict the Scriptures Teſtimony, or ſound Reaſon." And they do moreover boldly affirm the intrinſic and undoubted Truth of this Aſſertion, from their own certain and bleſſed Experience. "That this

this Spirit never deceived them—never acted, nor moved them to any Thing amiſs, but is clear in it's Revelations, *&c.*" There never was an Aſſertion, in Appearance more openly, or fully made; and yet they have, even here, a ſecret Reſerve, to bring them off at a dead Lift. For, whatever horrid Blaſphemies—flat Contradictions to common Senſe, and to one another—falſe Prophecies, or the like, they are charged with, as they are Things too flagrant to be denied by them, they are ever ready with Salvoes for them: So that if they admit of the Facts, they are under a Neceſſity of admitting their Minds, in ſuch Inſtances, to have *run out a little*, and to have departed from *the Leadings of the Spirit*, at ſuch Times. But it was many Years before they would admit any ſuch Charge againſt them, *Fox* peremptorily ſtanding for it to the laſt—never once acknowledging it of himſelf, though daily guilty of ſome palpable Abſurdity, or horrid Blaſphemy. And it is certain there were other deep Melancholiſts among them ſo powerfully *poſſeſſed*, as ſeldom, if ever, to have any Intervals for the Exerciſe of their rational Faculties, whereby they might diſcover the Extravagancy, and fatal Tendency of ſuch Opinions—as that blaſphemous Letter of *John Audland* to *George Fox*, bears witneſs: where he addreſſes that ignorant Wretch in no mean Stile of Adoration—profeſſing, he *lived and moved by his Spirit*. Now, there is no Doubt with us, of

his being *poſſeſſed* of the Certainty of ſuch a Belief, any more than there is, *by whom* he was *ſo poſſeſſed*. But this is genuine Quakeriſm notwithſtanding, and muſt ever be the natural Reſult of ſuch a Principle, as a mere *internal, immediate, and objective Impulſe*. And whoſoever undertakes to reconcile Quakeriſm, either with *Scripture*, or *Reaſon*, will infallibly beſtow his Pains to little Purpoſe; and every ſuch Attempt will be an Inſtance of his Departure from their own Principle. I will therefore in my Turn, as boldly affirm, howſoever new, or unaccountable it may ſeem to them, that the Spirit of Quakeriſm does not exiſt, but in the deep *Melancholiſt*, and confirmed *Enthuſiaſt*. And he is only a *Nominal Quaker*, nor deſerves to be otherwiſe reputed by them, who is not ſuch by Nature and Complexion. Hence it is, that *Enthuſiaſm* being always ſeated in melancholy and aduſt Conſtitutions, their Blood abounding with dark and *bilious Principles*—the *Animal Spirits* being but the natural Secretions therefrom, and the Seat alſo of all the *Affections*; it muſt neceſſarily follow, that thoſe *Affections* muſt be tinctured with that Nature, from whence they proceed. And all their Imaginations and Notions, ariſing from ſuch a Principle, are undoubtedly as perceptible as all the other Senſations of Love, Joy, Grief, or any other Affection common to the *Natural Man*. Hence it comes to paſs, that *Sanguine* being the predominant Ingredient in the

the Conſtitution of a *Real Quaker*, he is diſpoſed to the greateſt Degrees of Audacity and Confidence, venting all ſuch complexional Suggeſtions, as certain and *immediate Revelations* from God. Add to this alſo, a ſtrong Propenſity towards high and abſtruſe Matters of Divinity—an habitual Uſe of Scripture Expreſſions, and a dextrous Application of them to their own Purpoſes—an inviolable Attachment to a certain Peculiarity of *Garb*, nay, I will venture to ſay, of *Aſpect* alſo, ſo viſible in a *Real Quaker*—Such plauſible Solemnities, and Phariſaical Accompliſhments, as they beget in others below them a Reverence for their Perſons; they fail not alſo of moulding themſelves into a full and intire Perſuaſion of an internal and ſurpaſſing Degree of Sanctity; whereby they ſuperſede all outward Means of attaining it, diſdainfully deſerting the Communion of Chriſtians, and betaking themſelves to a moſt intimate Union and Fellowſhip with the Deity—into the higheſt Exaltation above ſuch low and carnal Diſpenſations, as we are held under. Thus by diveſting themſelves of all outward Aſſiſtances, and perſiſting in a moſt contemptuous Diſregard of them, they become a moſt eaſy Prey to the Snares of the apoſtate Spirit—who narrowly watches the ſtrong Byaſs they are under, and blinds them by ſuch Deluſions, as they are by Conſtitution, the moſt prone to. And by withdrawing themſelves from all Obedience to God's Inſtitutions, they

quench the Operations of the Holy Spirit, and incapacitate themſelves for that bleſſed and benign Influence.

But to come a little cloſer to the Examination of this bold Affirmation and certain Experience of theirs, whereby they would ſo preſumptuouſly diſtinguiſh themſelves from the reſt of Mankind. If they ſhould prove miſtaken in this grand Point, on which Foundation the proud Edifice of Quakeriſm is erected, this mighty Bulwark will not prove impregnable, but muſt yield to ſuch Aſſaults, as we ſhall make againſt it from that irreſiſtible Battery the Holy Scriptures, and ſuch Arguments as are deducible from thence. And in order to this, it will be proper to conſider, who that *Spirit* is, and what his *Nature* is, whoſe Operations and Actions are here ſaid to be ſo certain and perceptible. This *Spirit* then, is none other than * the THIRD HYPOSTASIS in the everbleſſed *Trinity*—whoſe moſt holy Nature and Eſſence, as he is in himſelf—that Modus of Being, by which he exiſts, is to us moſt incomprehenſible, and utterly removed from human Conception. But that ſuch a Being does exiſt, we are infallibly aſſured from the repeated Revelations of that bleſſed Spirit himſelf. And an Idea of it (though not an adequate one, that being impoſſible; yet as far ſo, as we are capable of conceiving) is given us in

* The רוח הקדש, πνεῦμα τὸ ἅγιον.

the

the created *triple* Subſtance of the * Heavens—which Fluid is modified into three diſtinct Conditions of FIRE, LIGHT, and SPIRIT—the univerſal ruling Agents in the material Syſtem. ‡ *The Heavens*, (whereof the *Spirit* is one) *declare the Glory of God, and the Expanſion ſheweth the Operation of his Power:* and thence only have we any ſenſible and active Idea. The *Unity* of Subſtance, yet *Triplicity* of Condition, does ſufficiently declare the *Unity* of the *Jehovah*, and the *diſtinct* Perſonality therein. This is the † *Book of Nature*, wherein alone we can *read* and ſee any Thing of this (otherwiſe) incomprehenſible Myſtery. This is *the Glaſs*, through which *we ſee*, though *darkly* at preſent. Since therefore we can know nothing of the immaterial Spirit, but from *his Type* in this Fluid—we will conſider a little the *Nature*, *Power* and *Operation* of the *created Agent*, that we may from thence form ſome Idea of the *uncreated One*, and in ſome Meaſure judge of his Actions and Influence upon our Souls. The created material Agent is called by *Moſes* רוח *the Spirit*, and is the THIRD NAME in the *Material Trinity*—emblematical of that ſecret Perſon in the *Jehovah* who bears the ſame Name, and whoſe Actions and Operations, ſo far as Matter can hold Reſemblance with Spirit, are repreſented by it. By *Nature*, it conſiſts of ſmall Atoms, ſo fine and imperceptible, as

* שמים. ‡ Pſal. xix. † מספר.

not to fall under the Cogniſance of our Senſes, except by their Effects on our Bodies. By *Power*, as the Inſtrument of Impulſe, on all Bodies, whether ſolid, or fluid, it has univerſal Dominion throughout all Nature. By *Operation*, as extending to every Thing both animate and inanimate in the Creation—pervading ſuch as will admit thereof, and acting on thoſe as will not, by external Faction; thus affecting them all according to their reſpective Capacities—compreſſing ſolids in the hardeſt manner, and giving that ſmall Degree of Adheſion to Fluids, which is neceſſary to keep them in their State of Fluidity. Acting in the Tubes of Plants, and conveying ſuch Particles of the * vegetable Mould, as are neceſſary for their Support and Increaſe—So alſo *in and on* the Bodies of all Animals; circumſcribing their Subſtances, and preſerving their Form by it's outward Compreſſure—*Inwardly*, by conveying Air to the Lungs, whereby Reſpiration is carried on, which is the material Agent, by which *we live and move*. In ſhort, there is nothing in this Syſtem, but is ſubject to it's Influence and Operation; and by it, is every Thing in Nature *generated*, by being ſeparated to it's reſpective Office and Condition.

And though this external, univerſal Agent be but *material*, and can act only on *Matter*, yet are it's Operations of ſo ſubtile a Nature, as not to

* אדמה.

be cogniſable by our Senſes, except by their Effects upon us. [u] *The Wind* (Spirit) *bloweth where it liſteth, and thou hearest the Sound thereof, but canſt not tell whence it cometh, nor whither it goeth.* Thus do we in every Inſtance, perceive the Influence and Activity of this Agent, in the various Productions and ſucceſſive Gradations of Nature——but we perceive it no otherwiſe: We ſee not the Agent, though it be material, nor diſcern it's Modus of Action, though it be continually within, without, and around us.

If therefore the *Manner of Action* be ſo concealed from us, as that we cannot with Certainty affirm, at what particular Inſtant of Time, an Atom of Matter is added to our Size, ſo that we *ſenſibly perceive* it to be increaſed—with how much leſs Certainty muſt the Quaker maintain any particular Impulſe he feels, to be an *immediate Inſpiration* of the Holy Spirit upon his Soul, when at the ſame Time he is utterly ignorant of the Nature of his Soul, and after what Manner it can receive ſpiritual Impreſſions? The Eſſence of that Principle is as much unknown to us, as that of the Deity himſelf, and we can affirm no more with Certainty about it—We only know, that it is * an immaterial Principle, infuſed into us at our Creation ——Not a Part of the Divine Eſſence, as the Quakers have dreamed: But *ſomething* that is a Figure and Image of the Deity, wherein we

[u] John iii. 8. * An *Halitus immortalis* נשמת חיים.

are ſaid to be erected. Nor know we any Thing of the Nature or Manner of it's Support within us —otherwiſe than as we take an Idea of our animal Life being ſupported by the continual Circulation of the Air, and it's Preſſure upon us, whereby we are ſupplied with *Heat and Moiſture* to maintain it—So we argue by Analogy, that the Soul, as a created, though ſpiritual Being, muſt ſtand in Need of ſome Support: And that ſome Effluence like this, from the Deity, though inconceivable by us, muſt ſupport it. If this be the Caſe, how can the Operation of the Holy Spirit, on an immaterial Principle, be ſo *ſenſibly* felt, and certainly perceived?

But this bold and certain Experience of theirs, plunges them into further Difficulties than they are aware of. For as they know nothing of the Nature of their Souls, ſo neither do they, I ſuppoſe, that they have two Souls within them —one of a *mortal*, the other of an *immortal Nature*; and conſequently, for the want of that Knowledge, they aſcribe thoſe Things, which are the natural and ſenſible Suggeſtions of the *one*, altogether to the *other*. St. *Paul* tells us, that we are a Compound of *a Body*, and *two Principles* within us — [a] For he prays, that the *Theſſalonians might be ſanctified wholly* — καὶ τὸ πνεῦμα ὑμῶν ὁλοκλήρον, *your whole Spirit*, viz. the immortal Principle — καὶ ἡ ψυχὴ, *and Soul*, viz. the animal Frame with the Affections, the

[a] 1 Theſſ. v. 23.

Life

Life of the Body, and which is to die with it — καὶ τὸ σῶμα — *and Body*, &c. Either these Distinctions of πνεῦμα and ψυχὴ are certain, or the Apostle is guilty of a ridiculous Tautology. But the Truth is, the distinct Senses of these two Words are clearly seen in the *Hebrew*, and are never confounded. The τὸ πνεῦμα answers to the Hebrew נשׁם, the *immortal Spirit*; and the ἡ ψυχὴ to the נפשׁ *mortal:* one Instance will be sufficient to set this Matter right. *David* says, *my Soul is always in my Hand*——the Soul here spoken of is the נפשׁ—the Frame, with the animal Affections, which is always in our Power; which would not be true of the *immortal*, which is never in our Power. The same Soul also must be understood, when our Saviour says, [b] περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου, which could be true only of that Soul which dies with the Body.

I cannot conclude my Observations on this Proposition, without remarking the Falseness and Perverseness of the Consequences of his own Premisses. Apol. p. 54." " That because some wicked Men, have committed wicked Actions, and have yet more wickedly asserted, that they were led into those Things by the Spirit of God; therefore no Man ought to be led by, or lean to it." He has not told us, who those wicked Men were, therefore I must help him. We know negatively, who they were not—the most reprobate of our Communion, (to the best p. 36. E

[b] Matt. xxvi. 38.

of

of my Knowledge) never aſſerting any ſuch Thing. But I am certain *James Naylor*, *Prophet Eccles*, and others amongſt them, who have been guilty of the moſt enormous Actions, have committed them in direct Conſequence of that *Gnoſtical* and Quakerly Principle of *immediate Revelation.* It would be a difficult Matter indeed to convince Wretches ſo poſſeſſed, that any of their Actions are wicked, ſince they think they are led into them by the Spirit—Neither does it appear that *Naylor* ever thought his riding into *Briſtol* a blaſphemous Act; nor did *George Fox* cenſure him from any other Motive than an Apprehenſion of his own *Equality with God*, being endangered by ſo bold an Aſſertion of *Naylor*'s, that he was *the Meſſiah*, which would have greatly interfered with *Fox*'s Claim.

But becauſe thoſe wicked Wretches have aſſerted their being led into thoſe Things by the Spirit, does it therefore follow that no Man ought to lean to the Spirit, or be led by it? Who, beſide himſelf, could have thought of ſo childiſh an Objection, much leſs, that it could deſerve an Anſwer? He might have ſpared then thoſe Arguments he draws from ſo fallacious a Conſequence, in thoſe Inſtances of *Tradition*, *the Scriptures*, and *Reaſon*, which the *Romaniſts*, *Proteſtants*, and *Socinians*, do reſpectively make the Rule of their Faith—to each of which we ſhall briefly reply ſomething. It would ſeem ſomewhat ſtrange to ſee three ſuch different Perſuaſions of Mankind thus jumbled

jumbled together, did not the proud Spirit of Quakerism place them all in the same contemptible Point of View. What the *Socinians* make the Rule of their Faith, who have no Faith in *Christ as God*, is no ways material to us, nor to themselves — though, I think, how little soever the *Romanists* deserve at our Hands, it must be acknowledged, that the *Tradition* of the Church, bears a much better Aspect, than the *Imagination* of an Enthusiast. His inevitable Argument *ab Incommodo*, i. e. from the Inconvenience of the Thing — if it prove any Thing, will prove too much: For if there be no Certainty in following, either *Tradition, Scripture or Reason*; neither is there in their Spirit, any more than their presumptuous Confidence in asserting it—So that it will prove there is none any where. But what though the Romanists and Greeks do differ in their Pretensions to Tradition, this only proves, they might both be in an Error, and that others, as well as the Quakers, have made false Boasts of Infallibility. The Uncertainty of Tradition does not make their Pretence to *immediate Revelation*, any Thing the more certain; nor the Differences about the Celebration of a Festival affect us, who lay no Stress on any such Matters. There have been as sharp Disputes among the *apostate Jews* (from whom the Church of Rome had their Traditions) about Matters of much lower Concern.

In

In regard to the Holy Scriptures, which we do deſervedly make the Rule of our Faith—The Differences of the *Lutherans and Calviniſts*, and of whatſoever other Perſuaſions that Diſſent from the Church of Rome, and the different Points of Doctrine they reſpectively draw from thence—Theſe oppoſite Opinions and Tenets, do indeed demonſtrate the Ignorance of thoſe ſeveral Perſuaſions in the Senſe of Holy Scripture, but argue nothing of Uncertainty in the ſacred Word itſelf. But we ſhall forbear enlarging here on this Head, reſerving that for the Conſideration of the next Propoſition.

As to *Reaſon*, which the *Socinians* and modern *Deiſts* alledge as a ſufficient Guide—the Weakneſs and Invalidity thereof is manifeſt from the Writings and Aſſertions of the greateſt Pretenders to it. But this does not help the Quaker: For howſoever deficient that may be for the Purpoſes they intend it, yet it derogates nothing from the Uſe and Excellency of that Principle—it only ſhews the Uſeleſſneſs of it, when applied to unworthy or improper Objects. And the only Quarrel the Quaker has with it is, That he can't be poſſeſſed of *that* and *immediate Revelation*, at the ſame Time: And were he to admit a free and proper Exerciſe of that Faculty, the Abſurdity of ſuch a Principle, together with the ſtrong Deluſion they are under, in this reſpect, would ſoon be as evident to themſelves, as it is to others. For how is it conceivable,

they ſhould be actuated by an internal Impulſe, whoſe Suggeſtions they aſſert to be ſo perceptible, and yet not be able to afford any rational Account, or certain Grounds of Conviction to others? Or how is it to be imagined, they ſhould be poſſeſſed of ſuch an *inward Anointing* as they pretend to, and yet remain, as to the generality of them, in a deeper State of Ignorance, than is to be met with in any other Perſuaſion of Men whatſoever? I would not hereby be underſtood to detract from the natural Faculties of their Minds, nor to ſuppoſe they are born with meaner Capacities of acquiring Knowledge, than other Perſons: But that by a voluntary Reſignation of themſelves and Faculties, and a blind Submiſſion to a miſtaken Impulſe—They are led to embrace the wildeſt, and moſt extravagant Notions, an Enthuſiaſtic Imagination can ſuggeſt—and from the *Senſibility* of thoſe animal Impreſſions, they are deluded into a full Perſuaſion, that they are *immediate Revelations* from God. Under ſuch Circumſtances as theſe, as a Suppreſſion of their Reaſon, and a total Diſregard to the Holy Scriptures, as a Rule whereby to judge of ſuch inward Operations; it is the leſs Wonder they ſhould perſiſt in ſuch an immovable and peremptory Aſſurance—— Such a wilful and unaccountable Oppoſition to ſuch rational Motives, as the Chriſtian World has ever been ſwayed by.

§ 14. p. 57. But ſince he deſcends to Practices, we will follow him a little in thoſe Particulars

lars alſo. He is very ready to condemn thoſe of the *Anabaptiſts of Munſter*—eſpecially as he thinks, he can find Company for them among thoſe, who have leaned to *Tradition, Scripture and Reaſon.* Whether as bad, or worſe Things have been committed by ſuch, is nothing to the Purpoſe. The Queſtion, ſo far as it concerns us, is, whether the Scripture does in it's own Nature, direct to any ſuch wicked Actions —For otherwiſe it will not follow, that becauſe ſome wicked Men of our Communion, (if ſuch can be ſaid to be of any Communion, who are a Scandal to all) have committed moſt wicked Actions, that it was becauſe they were of that Communion, except it were proved, that the Principles thereof did naturally direct to ſuch Actions. For the Fault in theſe Caſes, is in the depraved Habit of the Will, and not in the Scripture, or any Thing therein directing to them. It is well known on what *Principle* thoſe of *Munſter* acted—and their Actions were conſiſtent with their Principle. But before he can draw his Parallel, he ſhould have been more particular in his Inſtances, as to the Tumult, the Time, the Perſons, and the Principles of thoſe that committed them. For there is a wide Difference between ſuch Actions, as are the natural Conſequence of a certain Principle, and ſuch as are only ſaid to be lawful from that Principle.

If by thoſe Tumults and Seditions, he alludes to the Times of the great Rebellion, it will appear

pear they were acted by Persons of a very different Spirit from *true Protestants*—even by such *Fanatic* and *Puritanical* Persons, as the present Quakers, did at that very Time, take their Rise from. And among those, we find *George Fox* as active an Instrument therein, as so mean a Station and Capacity would permit — [c] Witness his Letters to *Oliver Cromwell*, "to pursue through Christendom, to the very Gates of Rome, and he should not want Abettors, and such as were of his own Stamp and Principle." Neither were those Men *hired*, or *forced* into the Quarrel, but were such as were interested therein *by Principle*. Such *Fifth-monarchy-men* as *Burroughs* [d], "who had chosen the Son of God to be their King—who were to be dreadful to the Wicked, (i. e. all those who were not *enthusiastically* mad) and their Fear—whose only Right it was to RULE in Nations, and their Heirship to possess the uttermost Parts of the Earth." It is plain this was the Belief and Principle of the Quakers at that Time—and all their Fightings in their own Persons, and Persuasions of the Powers then in being, to take up Arms, were in Consequence of that Principle. And it is natural for those, who then were, and now are, under such a Conviction, viz. "That they are the elect Children of God—— the Saints and chosen People of the Lord, in whom is vested the Inheritance, (though not

[c] Coun. and Ad. p. 26, 27. 36, 37. 1657. Burr. Word of Ad. p. 540. 1659.

[d] Dec. Qu. p. 8. 1659.

the

the Poſſeſſion) of the Earth"—It is natural, I ſay, for ſuch, to [e] fight for that Poſſeſſion, whenſoever they are *inwardly moved* for that Purpoſe. And though the ſaid *Burroughs* did not ſeem to think the Lord would make that Uſe of them, but that for the preſent, they were rather given up to *bear*, *and to ſuffer*—yet, I ſay, what Security has the reſt of Mankind againſt them, or how do they know when, or how ſoon, they may *be moved* to attempt it? What the Opinion of the preſent Quakers is, taken generally, is hard to know—and I am perſuaded, they are much divided herein, though

[e] It highly behoves the preſent Quakers of *Penſilvania*, to conſider the Abſurdity of their own Conduct—not only in reſpect to the Inconſiſtency of it with their original Principle, but alſo to the Conſequences thereof in regard to the neighbouring Colonies. For ſhould the *French* avail themſelves of ſuch an unnatural Behaviour, and thereby open themſelves a Port to the Ocean, (as is very eaſy to ſuppoſe they will) it will be a great Step towards the Accompliſhment of their ambitious Views: by rendering their Paſſage to *Quebec* by *Montreal*, &c. much eaſier than by the *Gulph of St. Lawrence*—by facilitating a Junction of the *Canadans* and *Indians*, with a *French* Fleet and Forces on this Side, and by the ſame Means, keeping *Crown-Point* ſupplied from Time to Time; whereby all our Back-ſettlements will be continually annoyed by them—the Products, and Trade with the weſtern *Indians*, rendered very precarious, and the Colonies themſelves, by Degrees, become of little Value. Is it fitting then, that the Government ſhould be veſted in ſuch Hands, who do not think their Liberties and Privileges worth defending? And what is ſtill worſe, that their Neighbours alſo, nay, and the Mother-country itſelf, ſhould be involved in Ruin through the Supineſs of an obſtinate and wilful People?

Unity

Unity is an eſſential Point of Quakeriſm too: But thoſe that are of a contrary Opinion, viz. againſt *all Fighting*, are, in this Particular, departed from their Principle, and conſequently not Quakers.

Apol. p. 61." "But they argue very ill, he ſays, that deſpiſe any Principle, becauſe Men, pretending to be led by it, do evil, in caſe it be not the natural Tendency of that Principle, &c." That is the very Point in Hand, and which I doubt not we both have, and now ſhall fully prove upon them. For what can be ſaid in Juſtification of thoſe horrid Blaſphemies, viz. the *Equality with God*, as *Fox* aſſerts—Or as *Milner*, that he was *as holy, as juſt, and as good as God*—Or that of *Naylor* who rode into *Briſtol* as *the Meſſiah*, and accepted of divine Honours accordingly? That theſe Things are true, cannot be denied—nor that they were the genuine Reſult of that Principle. So alſo of their falſe Prophecies which they have given forth as—[f] "Directly from the Lord," and proceeding from—"the Eternal Spirit;" and you are anſwered (as ſays that Medley of Blaſphemy and Ignorance) from—"The Mouth of the Lord!" If thoſe Things were the Conſequences of that Principle, they will not allow them to be evil;—though in this, they do not chuſe to be open, leſt that ſhould bring them into an Acknowledgment of the Truth of them, and an Acquieſcence in the

p. 42. Ed.

[f] *G. Fox* and *R. H.* Truth's Defence, p. 2. 104. 107.

ſame Sentiments with thoſe that uttered them. If they were evil, they ſhould openly, and univerſally have diſavowed them—and 'till they have ſo done, they are undoubtedly chargable with it. But that they were evil, and in the higheſt degree too, is not to be denied. And whatſoever Crimes, or wicked Actions, they may charge Proteſtants with, ſuch as Murder, War, Bloodſhed, &c. they are in Degree, vaſtly inferior to thoſe of ſo ſhocking and tranſcendent a Malignity, as thoſe abovementioned, which are but the natural Reſult of this Quaker-Principle. For what are the Sins of Murder, felonious Offences againſt Society, or any immoral Actions whatſoever, if compared to ſuch, as do, at once, directly aſſault and blaſpheme the very Being and Attributes of God? They are indeed Sins—becauſe they are Tranſgreſſions of thoſe Commandments, which are to keep us within the Bounds of our Duty: But then only ourſelves, or ſome other Members of Society, can be injured by them. They hold no Manner of Proportion with ſuch, as are levelled at the moſt holy Nature, and inconceivable Perfection of the Deity.—Theſe are involved in ſo many Circumſtances of Aggravation, as that all others do, as it were, loſe their Sinfulneſs by the Compariſon.

We do not aſſert, nor believe, that the Spirit is to be rejected on this or that, or any Account whatſoever, but that in all Things, we are to follow the bleſſed Dictates thereof. We know,

know, that it is of God we are enabled, [g] *both to will and to do, of his good Pleaſure*.—It is by his [h] *ſpecial Grace preventing us, that he doth put into our Hearts good Deſires*:—And we know, *we are led by the Spirit, when we bring forth the Fruits of the Spirit*. But it is by and through that *only Medium*, the Holy Scriptures, that we know this. And hence by comparing all our Principles both of Belief and Practice, by that given Rule, ariſes a moſt ſure and indubitable Perſuaſion in our Minds, (the only rational Evidence of a Chriſtian) that *we walk by the Spirit*, when we abound with the Fruits thereof. It is obſervable in the Paſſage above, that the Apoſtle, in ſpeaking of the Oppoſition between the *Fleſh* and the *Spirit*, ſays—*the Works of the Fleſh*—which are *manifeſt and perceptible* enough — But he does not in like Manner, ſay, *the Works*, but *the Fruits of the Spirit*, or the *Effects* thereof, whereby alone he can be known: For we cannot diſcern his Operations in *primâ Inſtantiâ*, or without a certain *Medium*, though perhaps our *ſpiritual Senſes* may be allowed to be as quick as thoſe of the Quakers themſelves. If that were the Caſe, the only Method of the Soul's taking in it's Ideas, is ſuperſeded,—the Exerciſe of Reaſon ſecluded,—the Free-Agency of Man (the only Foundation of Merit) deſtroyed,—and the *Impulſe* of the Holy Spirit irreſiſtible and coercive. Whereas this bleſſed Influence, though voluntarily offered to all through

[g] Ph. ii. 13. [h] Gal. v. 22. Eph. v. 9.

the *inſtituted Means*;—yet is it efficacious and operative only on *ſuch*, as qualify themſelves for ſo great a Bleſſing. In like Manner, does the Influence of the *material* Spirit extend to every Thing in this Syſtem;—yet neither is that effectual, but on ſuch Subjects, as are fitted for it's Reception;—nor, in reſpect to the *Manner* of it's Operation, is it otherwiſe to be known by us, than by it's Effects in Vegetation, and other various Subjects of Nature.

§ 15. p. 62. "The Spirit of God, he ſays, cannot contradict the Scripture's Teſtimony, nor right Reaſon." One would think, by the Term of *right Reaſon*—the frequent Uſe, and general Appeal to it, in all Matters of modern Controverſy,—that it were ſome ſovereign independent Principle; of ſufficient Power and Authority to determine all diſputable Points, both in Religion and Philoſophy; and of itſelf, to eſtabliſh the Certainty of all Things, as well of a ſpiritual and inviſible, as of a material and ſenſible Nature. Whereas, the *Holy Scriptures* are the only Standard of that Kind—the infallible *Criterion*, whereby all *Spirits*, Truths and Doctrines muſt be tried. Doubtleſs, the Interpoſition of Reaſon is abſolutely neceſſary for that Purpoſe——But *they* are the *Baſis*, the Subject, whereon *that* muſt work. There lie all the Depths of Science, divine and natural, inveloped, as it were, in their firſt Principles—in one glorious and complicated Maſs! Reaſon is the Tool—the Means, or Faculty, whereby thoſe impor-

important Myſteries are inveſtigated—their reſpective Uſes aſſigned, and a proper and faithful Application of them made. *Reaſon* therefore, by itſelf conſidered, is nothing—it is neither Truth, nor Knowledge, nor Religion, but a Faculty, a Capacity only, whereby they are apprehended — and, conſequently, can be no Teſt or Standard, nor an Object of Compariſon or Diſtinction, between either the *Holy Scriptures*, or what the Quaker calls, the Teſtimony of the Spirit.

The Spirit of God, he ſays, cannot contradict, &c. By this he means, the Quaker-Spirit ——But whether this be true or not, may appear in thoſe blaſphemous Inſtances abovementioned, and to which I refer p. 81, &c. However, there needs no other Reply here, but this——That if thoſe *inward Revelations* be ſo *certain and perceptible*, the written Scriptures are altogether ſuperfluous, and the Exerciſe of Reaſon, no longer neceſſary. " But it will not follow, he ſays, that they are to be ſubject to the Examination either of Scripture, or Reaſon—but they are ſelf-evident, irreſiſtibly forcing the Underſtanding to aſſent, by their own Evidence and Clearneſs, even as the common Principles of natural Truths, do bow the Mind to a natural Aſſent." Ibid.

If they are not to be ſubject to ſuch Examination, how ſhall we know whether they are agreeable to either or both? Their pretended Clearneſs and Self-evidency cannot demonſtrate

that. The ſeveral Inſtincts and Senſations of the Brutes, are undoubtedly evident and perceptible enough to themſelves——but they cannot comprehend, either a Conſonancy or Repugnancy to any Thing elſe, for the want of that ſuperior Faculty we are endued with. That the Quakers are ſenſible of ſuch Impreſſions, is not denied, as being the Affections and Paſſions of that animal Frame we have in common with the Brutes--and theſe they miſtake for the Operations of the Holy Spirit upon their Souls: But that they can be known, either to agree or diſagree with Scripture or Reaſon, without the Interpoſition of that Faculty, is uttetly denied; and as ſuch Knowledge can be obtained no otherwiſe than by Compariſon, it is abſurd to talk of their *Clearneſs and Self-evidency.* For if theſe *Revelations* be ſuch, as irreſiſtibly force the Underſtanding, (beſides what I obſerved above of it's deſtroying the Free-Agency, and thereby making the great Truths of Religion no longer a Matter of Choice, but of Compulſion, beſides all this, I ſay) there muſt be Knowledge in the Soul without Means, which is abſurd in itſelf, as well as an Infringement on the ſole Prerogative of God.

By denying the firſt Part of the Propoſition, he ſays, " We muſt needs affirm, either that the Spirit of God neither hath, nor can manifeſt itſelf to Man, without the Scripture, or a diſtinct Diſcuſſion of Reaſon——Or that the Efficacy of this ſupernatural Principle, working upon

upon the Soul, is leſs evident, than the natural Principles in their common Operations—both which are falſe."

Whether the Spirit can manifeſt itſelf without the Scripture, is not the Queſtion—his meaning is, That it hath been the common Method of Manifeſtation, without any *outward Means* whatſoever, which is denied. For there never was a Time, from the Fall, through what is called the Patriarchal Diſpenſation, to the written Law, wherein there was no external Means of Revelation—and therefore, though there were particular Appearances to ſeveral of the Patriarchs, yet that alters not the general Deſign, neither are they any Proof, that the Object of their Faith was ſolely *immediate and objective*—nor does it any where appear, that they knew them, only by their *own Evidence and Clearneſs*; but rather by a Diſcuſſion of their Reaſon, and whether they were agreeable to their general Expectations. [a] *Three Men*, for inſtance, *appeared to Abraham*—But by what *Clearneſs, or Self-evidency*, could he take *three Men for God?* Yet he immediately addreſſes them as JEHOVAH. Does not the moſt rational Preſumption lie, that he had a previous Knowledge of a *Trinity in the Godhead*—whereon the Covenant of Redemption ſubſiſted—whereon all his Hopes of Mercy and eternal Happineſs were built—and that all this

[a] Gen. xviii.

comprehenſive Plan was viſibly exhibited in the *Cherubim* from the Beginning? Was it not rational then to conclude that God might aſſume a *threefold Appearance*, and be ſtrictly and properly addreſſed, as—*Jehovah in Trinity?* But though probably there may be Reaſons, why there were, as here, *Three*—in another Place *Two*—in another *One*, rather than either of the other Appearances; yet none of thoſe Revelations contained any Thing contrary to the original Belief—But are rather to be looked upon as Incentives, to encourage them to a Perſeverance in that Faith, which lay under all the Diſadvantages imaginable: And that though they were a [b] *little Flock*, yet they were not to be afraid, as truſting in him, who would give them [c] *their great Reward*, and be their *Shield* againſt all Adverſities. That *great Reward*, was the Meſſiah, the ultimate End of their Faith, whoſe Advent was then indeed very remote, though they had a conſtant Exhibition of it in the Sacrifices, and other Appendages, which were all to be conſidered as one complicated Type of his Actions and Sufferings for us. But thoſe immediate Appearances did not direct them to any new Object of Faith—but were rather to be eſteemed as ſo many Inſtances of the divine Goodneſs, and ſundry Precautions for the Safety of thoſe [d] *wandering Pilgrims* in

[b] Luke xii. 32. [c] Gen. xv. 1. [d] בני עבר *Sons of Heber*, true Sons of *Shem*. Gen. x. 21.

the

the diſcouraging Circumſtances under which they laboured. The Mind of Man is naturally prone to Jealouſy and Suſpicion—eſpecially in regard to ſuch Promiſes as are of a Nature merely ſpiritual, and ſo remote as to their Accompliſhment. And doubtleſs, a Diſpoſition leſs ſincere and confirmed than that holy Patriarch's, would too readily have yielded to ſuch Motives, as thoſe Numbers of Revolters round about him, were influenced by. Under ſuch Circumſtances, as a Separation from his Kindred, and Baniſhment from his native Country, and no other Proſpect, but ſuch as operates but little on the natural Man—There muſt needs be the ſevereſt Exerciſe of all thoſe Paſſions and Affections whereby the ſeveral Relations of Mankind ſubſiſt! Thoſe ſupernatural Manifeſtations therefore, though *immediate*, as to particular Times and Occaſions—were not the only and original Foundation of their Faith, but certain neceſſary Soothings to their agitated Minds, which ſtood in the utmoſt Need of ſuch gracious Refreſhments, and kindly Interpoſition of the Deity.

In regard to the Efficacy of this ſupernatural Principle working upon the Soul, the Quaker has dealt a little *jeſuitically* with us, for that is not the Point in Diſpute between us—the Queſtion is, concerning the Nature, Perception, and immediate Manner of that Operation; which we have ſufficiently ſhewn, not to be perceptible, otherwiſe than by it's Effects. And

therefore thoſe Inferences he brings in ſupport of the Self-evidency of the Spirit, are nothing to the Purpoſe. For can he imagine the Pſalmiſt invites us, [e] *to taſte and ſee the Goodneſs of God*, by our natural Senſes? No one but a Quaker, could have entertained ſo groſs a Conception. The Pſalmiſt well knew, that the real Eſſence of the Deity, was not the Object of any of the Senſes—And therefore when he would repreſent the infinite and unlimited Goodneſs of God, he is obliged to make uſe of ſuch Ideas, as ariſe from material Compariſons. And indeed all the Perfections and Actions of the Deity, and all ſpiritual Things whatſoever, are exhibited to us by borrowed Ideas, and thence only can be known. How alſo does this Inſtance of St. *Paul* prove it, viz. [f] *That nothing could ſeparate him from the Love of God?* That Apoſtle, was before his Converſion, ſo zealouſly attached to the Religion of his Fathers, that nothing but a miraculous Appearance and Voice from Heaven, could remove him from it. His Attachment therefore before this Miracle, was every whit as ſtrong, as it was afterwards—And whence did that ariſe? Not from any *immediate Revelation* ſurely; but from a diligent Attention and needful Conſultation of the external Means, even the Holy Scriptures, which both to *Timothy*, and on all other Occaſions, he ſpeaks ſo highly in the

[e] Pſal. xxxiv. 8. [f] Rom. viii. 35. 39.

Praiſe of. But this of St. *John*, he thinks full to his Point; [g] *Hereby know we, that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* But the Apoſtle tells us immediately before, that *no Man hath ſeen God at any Time. If we love one another, God dwelleth in us, and his Love is perfected in us.* So that it is evident, that it is by reciprocal Acts of Love and Charity, and other Fruits of the Spirit, that *we know God dwelleth in us, and hath given us of his Spirit.* We will therefore, take the Advice of the ſame Apoſtle in the former Part of the Chapter, viz. [h] *Not to believe every Spirit, but to try the Spirits, whether they be of God, becauſe many falſe Prophets are gone out into the World. Hereby know we the Spirit of God: Every Spirit that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God. But every Spirit that confeſſeth not that Jeſus Chriſt is come in the Fleſh, is not of God.* One would think, there could not be a plainer *Criterion*——how far therefore the Quakers are concerned in this *Confeſſion, or Denial*, I leave to themſelves to conſider. But if this Rule of the Apoſtle be the Teſt, it neceſſarily follows, the Spirit, which they pretend to, muſt needs be ſubject to ſome Examination, either of *Scripture, or of Reaſon*, and it is not to be depended upon for the Self-evidency thereof.

[g] 1 John iv. 13. [h] Ver. 2, 3.

That

That the Spirit of God cannot contradict, either the Scripture or ſound Reaſon, is certain—But that thoſe pretended *Revelations* of the Quakers, are from the Spirit of God, is quite another Point—It is very evident they are not; becauſe they have contradicted both Scripture and Reaſon; and have not only failed to lead them aright, but have miſled them into the moſt blaſphemous Aſſertions, and ſhocking Impieties imaginable; infinitely beyond all other Sins and Immoralities whatſoever. And it is incumbent upon them, (as the Facts are true) either to ſhew, they were not Blaſphemies, or elſe to diſclaim the Authors of them, as Quakers, and no longer defend them. But it is very remarkable, that this Apologiſt throughout this whole Propoſition, does not alledge one ſingle Inſtance, among the great Number of Pretenders to it in their own Sect, when his Subject did ſo fairly invite him to bring Examples for the Proof of it; which is a good Argument of the little Streſs he laid on the Declarations of the moſt *Illuminated* and *Bi-godded* among them.

But after all, his Concluſions, in regard to it's *Self-evidency, and Perceptibility*, do not follow from his Premiſſes—" The Efficacy of it, he ſays, is as *perceptible*, as the common Principles of natural Truths." Theſe, according to him, ſhould be diſcernable *in primâ Inſtantiâ, at the firſt Bluſh*, without any *Medium*, or Deductions of Reaſon. But the Calculation of an Eclipſe

Eclipſe by an *Aſtronomer*, is by no Means, an Inſtance of the *Self-evidency* of that Eclipſe—If ſo, what need of a Calculation? Neither can mathematical, or geometrical Demonſtrations (though infallibly true) be known to be ſo, but by the Help of thoſe intermediate Means, and rational Inductions, whereby alone they are acquired. And though theſe be natural Truths, yet are they not *ſelf-evident*, nor do they irreſiſtibly force the Underſtanding to aſſent, in Reſpect to thoſe who know nothing of the Nature of them—Nor does the Certainty and Infallibility thereof appear, but from the Interpoſition of ſuch elementary *Principles and Media*, from which only Demonſtration can ariſe.

§. 16. But to come to the Concluſion of the Propoſition, which is, "That inward and immediate Revelation by the Spirit is that, which all Sorts of Chriſtians are forced ultimately to recur to." But this does not help the Quaker—For though the Holy Scriptures were originally given forth by immediate Inſpiration; yet ſince they have been given, and were intended as the only Rule both of the Faith and Practice of Chriſtians—no Mortal can aſſign a Reaſon, why we, who faithfully expect the bleſſed Influence of the Holy Spirit, through the Diſpenſation of thoſe very Scriptures, ſhould be leſs likely to obtain it, than thoſe, who with the moſt daring Boldneſs, reject all *outward Means* whatſoever.

Where-

Wherefore they have well ſaid, whoſoever they are, That we believe the Scriptures, becauſe in them, we know we have the Mind of God revealed to us by thoſe, who were immediately inſpired by the Holy Spirit, and gave infallible Teſtimony, by many ſupernatural Qualifications, that they were SO INSPIRED. And till the Quakers can give unqueſtionable Evidence by the ſame ſort of Proofs—notwithſtanding their unparallelled Claims to thoſe extraordinary Privileges, we ſhall not ſcruple to aſſert, that in this particular Point of Doctrine, they are not led by the *Spirit of God.*

But we do not render it uncertain, or dangerous to follow the Leadings of the Holy Spirit, being well aſſured, there is no other Guide to direct us in the Way of Knowledge here, and thereby of Happineſs hereafter. But then only can we be certain that we follow this bleſſed Guide, when we bring forth the Fruits thereof in our Lives. We do not pretend that every *ſenſible Impulſe*, though in Matters of the higheſt Importance, is an *immediate Revelation* from God—For I hope, we have, in the Courſe of this Propoſition, ſufficiently ſhewn, that as the Nature of our Souls, as well as of the moſt Holy Spirit, is utterly unknown to us, we cannot be ſenſible of the Operations thereof—nor by what Means, nor after what Manner, a ſpiritual Principle can be affected.

We may therefore ſafely conclude againſt them, even from the Nature of their own Principles,

Principles, and Aſſertions themſelves, viz. the *Senſibility and Palpability* thereof—And conſequently, that all ſuch Perceptions, are ſo far from being immediate Revelations, that they are no more than enthuſiaſtic Impulſes—mere animal Senſations, and complexional Suggeſtions, whereby they are ſo groſsly deluded.

PROP. III. *Concerning the Scriptures.*

From theſe Revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth, which contain,

1. A faithful, hiſtorical Account of the Actings of God's People, &c.

2. A prophetical Account of ſeveral Things, whereof ſome are already paſt, and others are yet to come.

3. A full and ample Account of all the *chief Principles*, (obſerve here the Subtlety of the Quaker—*all the chief*, not *all* the Principles—that would have left no Room for the Revelation of the Quaker-Spirit) of the Doctrine of *Chriſt*, &c.

Nevertheleſs, becauſe they are only a Declaration of the Fountain, and not the Fountain itſelf—Therefore they are not to be eſteemed the principal Ground of all Truth and Knowledge, nor yet the adequate, primary Rule of Faith and Manners. But they may be a ſecondary Rule, ſubordinate to the Spirit——that is, to the *Quaker-Spirit*.

That

That the Holy Scriptures are the moſt excellent Writings in the World, we of the Church of England do moſt firmly believe, and inviolably maintain, againſt all Quakers, Romaniſts, Socinians, Reaſoners, and all other Oppoſers whatſoever. And notwithſtanding his ſpecious Acknowledgment, (of their Excellency) he is ſtill chargable with that high Crime of traducing them, and of detracting from that Authority, for which only they are valuable. And whatſoever Apology he may think ſuch thin Profeſſions of Eſteem, may be for him, yet does all this terminate in nothing leſs, than the rankeſt Equivocation and Deceit. For if they have a ſuperior Principle within them, which is ſubject neither to *Scripture*, *nor Reaſon*, but both theſe to the Controul of *that*—it is manifeſt, that the Authority we aſcribe ſo juſtly to them, is thereby ſuperſeded; and inſtead of being eſteemed as a *ſecondary Rule*, would deſerve to be eſteemed, as *no Rule* at all. This is abſolutely true upon their own Principles. For if *immediate Revelation* be the only adequate Rule, there is then no other neceſſary, nor indeed poſſible. For what need can there be of *a ſecond*, when that *firſt*, whereby they are taught all Things, &c. muſt, of itſelf, be ſufficient to all Intents and Purpoſes? *A ſecond* therefore would not only be ſuperfluous, but this Conſequence would follow, viz. That if the Scriptures cannot maintain that *prime* Rank and Dignity, which with the ſtricteſt Juſtice has ever been

been allowed them by all Chriſtians, Papiſts excepted—then can they not with any Propriety claim the *ſecond*. For the only Reaſon, why they have had the Pre-eminence in the Eſtimation of Chriſtians is, the abſolute Certainty of their being of Divine Inſpiration, as well as ſufficient alſo for the Purpoſes of ſuch Inſpiration. If therefore they are deficient in either of thoſe Reſpects, as that would greatly reflect on the infinite Wiſdom and Goodneſs of God, they would deſerve to be treated, not only as ſpurious, but even as moſt pernicious Writings, by which the Faith and Practice of the Chriſtian World, had been ſo long, and ſo groſsly abuſed. There can be no Medium in reſpect to the Authority of theſe ſacred Writings—For as their Claim is to the *higheſt*, if they fail in that, they deſerve not the Eſteem, even of human Writings. Theſe lay Claim to no higher Authority—But thoſe, if they are not of Divine, (or which is the ſame Thing) if they are not capable of anſwering the Ends, for which they were given—By being convicted of falſe Pretences to the *higheſt*, would deſerve to be treated with the *loweſt* Regard, or rather with the utmoſt Contempt. And it is fairly, and rationally to be preſumed, (if not demonſtrated) that the Quakers, to ſay the leaſt, do undoubtedly entertain the *loweſt Eſteem* for theſe holy Writings. And their Principle, above treated of, does in it's own Nature, directly lead them to ſuch an Opinion. For if that alone be ſufficient, what Need can

there be of any *outward* Direction? Or what Opinion can they entertain of *that Thing*, which they look upon as merely indifferent, at leaſt, if not altogether uſeleſs? They muſt needs be preſumed, (as acting ſolely on an *internal* Principle) to look upon all Writings, thoſe of the Holy Scriptures not excepted, as Things of no Manner of Concern to them. And therefore it is not to be wondered at, that he here allows them to be *the moſt excellent Writings in the World*, (ſince he may ſafely do this on their own Principle) and to go ſo far alſo, as to beſtow ſome cold Compliments, and negative Confeſſions of Merit and Worth in them——as, *their not wanting a Majeſty in the Style, a Coherence in the Parts, and a good Scope in the whole.*

But ſuch Confeſſions, how plauſible ſoever in the Mouth of a Quaker, can yet amount to nothing, unleſs they act inconſiſtently with their firſt Principle. For it is ſimply impoſſible they can follow *two infallible Guides* at the ſame Time, or indeed believe them *both* to be ſuch: And if *immediate Revelation* be that Guide, it is plain, the *Scripture* cannot—If it be not, I know not what Uſe it can be of to them. Thoſe therefore, among them, who have ſtuck the cloſeſt to their Principle, have always been open, and unreſerved, in the vilifying and debaſing of them—Calling them by the moſt opprobrious Appellations, as, *Serpents Meat —— Death, Deſtruction, Duſt*, and the like—nay and

and affirming, they are [q] *not the Word of God*, as *George Fox* blaſphemouſly does, though he aſſerts his own Books to be ſo. And though there ſeems, at firſt Sight, to be a wide Difference between thoſe two great Luminaries of Quakeriſm, and that our Apologiſt, in Appearance, comes nearer to us in this Point—yet it will be found upon Examination, that the real Principle of both, is much of the ſame Nature, though ſomewhat differently maintained by them. *Immediate Revelation* is alike aſſerted by each: And the Conſequence thereof, the Uſeleſsneſs and Inſufficiency of the *written Scriptures*, may as fairly be ſuppoſed to be at the Bottom of the one, as openly aſſerted to be of the other. We will ſee then wherein, and how much, they differ. *Fox* ſays, [r] "Writing-paper, and Ink is not infallible, nor the Scripture the Rule of Faith." *Barclay* ſays, "he cannot go the Length of ſuch Proteſtants, as make their Authority to depend on any *Virtue or Power* in the Writings themſelves." One is the free and open Aſſertion of an illiterate and confident Enthuſiaſt—the other, of a more reſerved and jeſuitical one. What does he mean by the *Virtue and Power* in the Writings themſelves—does he not ſecretly and covertly underſtand the ſame Thing, as the other openly, even the *Ink and the Paper?* Who was ever ſo groſs as to imagine we laid any Streſs on ſuch Things? The

[q] Letter to all Friends, p. 60, 61. 1671.
[r] Gr. Myſtery, p. 302.

only Reaſon why we ſo juſtly prize the Holy Scriptures is, That the Will of God, in every Thing that concerns us, is therein fully revealed; that the *Paper whereon*, and the *Ink wherewith*, every thing is written, do exhibit to our Underſtandings, whatſoever is neceſſary to regulate our Faith, and direct our Practice—and, that it is the *Power*, *Life and Spirit* of thoſe Writings, which we mean, by the *Word of God*; and that by them only his bleſſed Will is conveyed to us, even as the Mind and Meaning of a Perſon is conveyed to another by a *written Epiſtle*. And I deſire to be informed, why the Authority of any Writings ſhould not depend on the *Virtue and Power* that is in them? I muſt aſk him alſo, what that Power and Virtue is—or on what the Authority of *Homer*, *Virgil*, and other celebrated Heathen Writers reſts; if not on the *Power and Virtue* of the Writings themſelves, whereby the Meaning and Intention of their Authors is clearly conveyed to us? By what other Method has all Mankind hitherto agreed in the Senſe and Underſtanding of them—or what other *Spirit* has revealed it to them, than the *Virtue and Power* of the Words themſelves? Is not the Purpoſe of all Authors as well underſtood by their *Writing*, as by their *Speaking*—or a written Word, as a ſpoken Word? The Senſe of all Authors is clear and determinate from the Force of the Words themſelves, and will ever be ſo, as long as thoſe Languages, wherein they are written, continue to be underſtood.

The

The like may be obſerved of the Sacred Writings, as to the external Authority of them, which depends upon the *Virtue and Power* of the *Hebrew and Greek* Languages, and the general underſtanding of them. But there is a wide Difference between the Authorities of the ſacred, and prophane Writings——the latter having no other, than what is deducible from the Conſtruction and Order of the Sentences, and the general Agreement of Mankind in the Senſe and Meaning of them: whereas the Holy Scriptures have an Authority of a very different and ſuperior Nature, and that too, without recurring to the *immediate Revelation* of the Holy Spirit for it. For they being by Divine Providence, and the avowed Intention of the Spirit of Truth, both Predictions and Completions, there ariſes a moſt ſure and indubitable Evidence, both retroſpective and ſucceſſive, for the mutual Confirmation and Eſtabliſhment of them, by ſuch Compariſon. And this is an Authority which all other Writings muſt want, as being foreign to the Nature and Intention of them. And on this Account, though the Scriptures were given by *immediate Inſpiration*, and their internal Authority does depend on that, as without which they would not be infallible——yet have we thereby a more certain and rational Evidence for the Truth of them, than other Writings are capable of. And though their Authority be unqueſtionable on that Principle alone, yet we are not driven to admit them on any immediate

and coercive Impulſe; but are left to be ſwayed by ſuch Motives, as reaſonable Creatures ſhould be influenced by. And indeed there cannot be a more noble Uſe, nor ſublime Employment of that Faculty, than in the ſerious Inveſtigation of thoſe important Truths, which all Mankind are ſo immediately concerned in. Of what Uſe is *Revelation* to thoſe Perſons, who do not underſtand it—or how indeed does it appear to be a *Revelation* to them? To the underſtanding a written Revelation, doubtleſs a competent Knowledge of thoſe Languages, wherein it is written, is abſolutely neceſſary—and without which no one ever did, nor ever can, give any rational Account: And of this Truth, the great Body of Quakers is a moſt convincing Inſtance, as well as of the Falſeneſs of their Pretenſions to *immediate Revelation*, whereby they ſhould be informed of all Things. For there are many Things therein, and ſuch as are of the utmoſt Neceſſity to a Chriſtian, which they are as ignorant of as the Heathen themſelves, but with this unhappy Difference, and grievous Aggravation—that *that* of the one (as far as we can judge) proceeds merely from a Want of the *outward Means*; whereas *that* of the other is the Reſult of a moſt inveterate Principle——a ſtubborn Oppoſition, and contemptuous Diſregard of them. Knowledge without Means, is the moſt abſurd Poſition in the World——It is like ſeeing without *Light*, or hearing without *Sound*, or the judging of any Senſe, without it's proper

per *Organ* to convey it: For what Idea has any Perſon of Light and Colours, to whom Nature has denied the Senſe of Seeing?

That theſe *holy Writings* are of divine Inſpiration, we need not undertake to prove, as it is granted by our Adverſary—though I muſt obſerve to him, that it is quite inconſiſtent with their fundamental Principle. That their Authority does not depend on any Councils or Canons of the Church, we agree with him againſt the *Romaniſts*; nor that they are to be ſubject to the fallen and corrupt Reaſon of Man: But this is very cautiouſly and ſubtlely aſſerted—his real Meaning and Principle being, that they are not to be *underſtood by Reaſon*, but are to be ſubject to the Quaker-Teſt of *internal Revelation*. Their Authority indeed, is not to be ſubject to *Reaſon*, as made Uſe of by the *Socinians and Deiſts*——but yet they are not to be underſtood without *Reaſon*. The Scripture ſays, *the Spirit witneſſeth with our Spirit*—— which is, doubtleſs, here to be underſtood of the *rational* Faculty. So that the Exerciſe hereof muſt precede the inward Teſtimony, and bleſſed Co-operation of the holy Spirit. But the Quaker Tenet inverts this Order, and makes the Teſtimony of the Spirit prior to all outward Means, and impels us to aſſent, without any rational Conviction. "They are not to be ſubject to the fallen and corrupt Reaſon of Man," he ſays, and very truly too. But here we muſt diſtinguiſh between the Abuſe of

Reaſon, and the true and real Uſe of it. The Abuſe conſiſts in an Application of it to unworthy or improper Objects, as by our *Reaſoners and Deiſts*, in Reſpect to ſuch Matters, as can be known no otherwiſe, than by *Revelation* * ; and by others, as employ it only on the mean and tranſitory Purſuits of the animal Life. Now in both theſe Reſpects, Reaſon does not loſe it's Faculties or Powers of Operation, but yet muſt needs be tinctured with that Principle, from whence it proceeds. So that the Fault is not ſo much in the Degeneracy and Corruptneſs of our Reaſon, as in the ſetting out on wrong Principles, by which it becomes under a falſe Biaſs, and is deflected to oblique Purpoſes. Whereas the true Uſe of it is, to direct us in our Search after thoſe important Truths contained in the holy Scriptures—whereby all the Diſpenſations of Providence to Mankind, will appear to be but one regular and conſiſtent Scheme—All gradual and neceſſary Emanations of ſuperabundant Goodneſs—All concentering in this ſalutary Point, the Redemption of loſt Man! By ſuch ſublime Diſquiſitions, Reaſon becomes truly illuminated and ſanctified—Emerges out of the Abyſs of animal Affections into it's native and angelic Purity; and ſo becomes a fit Inſtrument † to collect thoſe divine Irradiations upon our Hearts.

* *Viz.* the Eſſence and Perſonality of the Deity—the Covenant of the אלהים ſacred Peers for the Redemption of Mankind—the Creation of the World, and the like.

† מאדת.

But,

But, he says, "We confess indeed, there wants not a Majesty in the Style—a Coherence in the Parts, and a good Scope in the whole"—What a heavy Censure does such an envious Compliment, and diabolical Sneer at the sacred Volume deserve! I appeal to all the World—whether such a pitiful and negative Confession of Merit, when applied to the Performances even of *Homer* or *Virgil*, or any celebrated human Writings, would have testified any high Esteem, or Approbation of them? Does he consider then, that it is the immutable Word of the Spirit of Truth (not one Jot of which is revealed in vain) that he is thus treating? Can he so coldly approach the *lively Oracles, which are able to make us wise unto Salvation*, and in which all the Attributes of the Deity are so wonderously, and beneficently displayed? With what Sort of Affections was this Man possessed, that could behold with Indifference, those very Scriptures, (the opening whereof made the Disciples Hearts to burn within them) which the Christian World has always (the Reign of Popery excepted) with the utmost Reverence embraced? Such Professions of Esteem, are too thin Disguises for the Venom they would endeavour to conceal—And it ever manifests the highest Degree of Virulency, when Praises are bestowed with such *Jesuitical Abatement.*

Whether they are Vilifyers of the Scriptures, and what Value they set upon them, may best

appear from thoſe *diſtinguiſhing Titles* above-mentioned [a]. And though our Apologiſt be not ſo direct and open in traducing them, as thoſe above; yet that is not owing to any higher Opinion he entertained of them, but to thoſe [b] *acquired Artifices*, that enabled him the better to diſſemble it. We ſhall ſoon ſee that his Sentiments differed nothing from the moſt malignant among them. For they have all profeſſedly acted upon that ſame previous Principle of *immediate Revelation*, which being once admitted, the Authority of the Scripture is, of Courſe, ſuperſeded. And, as I obſerved above, there cannot be *two infallible Guides* to the ſame Thing—Either *the Scripture* is that Guide, or *immediate Revelation* muſt be: If the latter, then is the former of no Manner of Uſe. This being the Caſe, ſuch Compliments may very well comport with their real Meaning, in regard to thoſe Expreſſions, viz. of the Scriptures being the moſt excellent Writings in the World. For to what Purpoſe are the higheſt Degrees of Compariſon in relation to ſuch Things, as they make ſo ſmall Account of——as indeed they do of every Thing, when brought in Competition with that darling Principle? He cannot, he ſays, agree with ſuch Proteſtants, as would make their Authority depend upon any *Power or Virtue*, that is in the Writings themſelves—but would aſcribe all to that Spirit, from whence they proceed. Hence it is evident from his own Confeſſion, that if *all* be to be aſcribed to the

[a] P. 78. [b] In the *Scotch* Convent.

Spirit,

Spirit, there can remain nothing to be attributed to the Scriptures—and, conſequently, their Authority being thus diſſolved, the Uſe of them muſt be altogether vain and unprofitable. But, notwithſtanding this, he is willing to agree with us againſt the Error of the *Romaniſts*—that their Authority does not depend upon any *Councils and Canons*; nor yet (what is ſtranger ſtill) upon any Power or Virtue in themſelves, but is altogether to be attributed to the Spirit, viz. to *immediate Revelation*; which is the ſame Thing in Effect, as if they had never been revealed. For what Account can they make of thoſe Writings, which they make no Scruple of departing from, whenſoever they are contrary to their immediate Director? And this has been the Caſe on many Occaſions, which they cannot be ignorant of—and in all ſuch Inſtances they do not heſitate boldly and peremptorily to affirm, that the Prophets, or Apoſtles have never aſſerted ſuch Things, or, if they have, that they are miſtaken. Which Practices, though of ſo blaſphemous a Nature, as the charging an inſpired Writer with a Falſity, are yet no other than the natural and genuine Reſult of the firſt Principle of Quaker-Divinity.

He goes on and ſays, "But ſeeing theſe Things are not diſcerned by the natural, but only by the ſpiritual Man, it is the Spirit of God that muſt give us that Belief of the Scriptures, that may ſatisfy our Conſciences"—and then alledges the Teſtimonies of thoſe ſeveral Proteſtants' and Churches' Confeſſions, in ſupport

port of his Propoſition. The Apoſtle ſays, [c] *the natural Man receiveth not the Things of God, neither can he know them, becauſe they are ſpiritually diſcerned.* Neither can any one reſt in a full Aſſurance, and firm Belief of the Scriptures, but through the Aſſiſtance of the Holy Spirit. We are as zealous in aſſerting this as the Quakers——but this will be no Furtherance to his Argument, our Controverſy not being about the *Matter*, but the *Means* of Knowledge. We have an undoubted Aſſurance, that the Scriptures do contain a moſt compleat Revelation of the Will of God, and every Branch of Knowledge and Duty, that any ways concerns us. And this rational Conviction we obtain, not only as they have infallibly proceeded from the Holy Spirit, but by ſuch other Evidence and Authority, as they have both in common, and beyond that of all other Writings. As this ſacred Inſtitute *, conſiſted of Types, Emblems, and Subſtitutes of a certain Archetype——of Predictions, and prophetic Deſcriptions of the Perſon, Actions, and Sufferings of *One*, many Ages after to be born——If by a careful Attention to this Oeconomy, and a diligent Compariſon of the Completions with the Predictions, it appears there was born, in the Fullneſs of Time, a Perſon to whom all this typical Service had Relation——It is Evidence to Demonſtra-

[c] 1 Cor. ii. 11.

* כל מוצא or *whole proceeding from the Mouth of the Lord.*

tion,

tion, that the Holy Scriptures are, not only of Divine Authority, but that they are the WHOLE and intire *Proceeding* from the Mouth of the Lord: which effectually precludes all future Expectations of that Nature, and happily ſecures us from ſuch preſumptuous *Succedaneums*, as would uſurp the Authority, and magiſterially dictate as the Spirit, of Truth.

In regard to thoſe Teſtimonies and Confeſſions of *Calvin* and ſeveral Proteſtant Churches, they do not greatly ſerve his Cauſe in this reſpect (though if they did, it were no ways material to us) how plauſibly ſoever they are alledged by him. They amount to no more in general, than thoſe of *Luther* and *Melanchon* already conſidered: and are to be taken no otherwiſe, than in relation to the Church of *Rome*, againſt which they were all intended. The tyrannical Practice of that Church obliges all her Members to embrace that only for the Word of God, which ſhe preſumptuouſly defines to be ſuch, excluſive of the Exerciſe of private Judgment, which ſhe will, in no Caſe, permit them. And therefore as all the Members of that Communion, are obliged to reſt their Faith on the Traditions and Authority of the Church—it is well obſerved of *Calvin*, (and directly to the Point too) "that for the quieting of our Conſciences, and avoiding of Doubts, our Perſuaſion ſhould be of a higher Nature, than any human Reaſon, Judgment and Conjectures," (ſuch as their *Traditions*, &c.) viz.

viz. the ſecret Teſtimony of the Holy Spirit." But where, or how, is that Teſtimony to be obtained? It would lie hard upon the Quaker, to prove it to be excluſive of any *outward Means*, which yet he muſt do, before it can be of Service to him. That *Reformer* took no other Method to acquire this inward Perſuaſion, than a diligent Conſultation of thoſe Scriptures, which that imperious Church forbids the Uſe of. And it was that firm and undoubted Aſſurance that aroſe from thence, that he calls the Teſtimony of the Spirit, in Oppoſition evidently to their blind Affiance and Truſt in the *Traditions and Authority of the Church*, which he calls *human Reaſon, Judgment or Conjecture*. "This is a Judgment, ſays he, as cannot be begotten, but by a heavenly Revelation"—evidently hinting at the Holy Scriptures, which in a kind of Extaſy he alludes to, after ſo long an Impriſonment of them, by that tyrannical Church.

The like may be obſerved of the Confeſſion of the *French Churches*, viz. "We know theſe Books to be canonical, and the moſt certain Rule of our Faith—not ſo much by the common Accord and Conſent of the Church, (viz. of *Rome*) as by the Teſtimony and inward Perſuaſion of the Holy Spirit.

So alſo of the *Churches of Holland*, viz. "We receive theſe Books for holy and canonical—not ſo much becauſe the Church (viz. of *Rome*) receives and approves them, as becauſe the Spirit of God doth witneſs in our Hearts, that they are

are of God." But by neither of these Confessions is to be understood, an *immediate Revelation*, exclusive of the *outward Means*. For on what did all the Churches, then *reforming*, found their Separation from the Church of *Rome?* was it not on an Acknowledgment of the Infallibility and Sufficiency of the *Holy Scriptures*, as the only Rule of Faith, in Opposition to *Tradition*, *and an implicit Faith?* what else could have justified their Separation? But if the *Testimony of the Spirit*, which those Churches claim, did not arise from an outward Comparison and Examination, *witnessing in their Hearts, that they were from God*—I would desire to know, why the Authority of the *Church of Rome*, be not as good a Foundation to rest our Faith on, (especially as she claims *Infallibility*) as the *immediate Revelation* of the Quakers? Neither indeed, is there any other Difference between them, than this—That the *Infallibility* of the Church of *Rome* is lodged, either in the POPE ALONE, according to some—or else in the POPE and COUNCIL together assembled, according to others—or else, as others of them hold, in a GENERAL COUNCIL singly. Whereas, the *Infallibility* of the Quakers is lodged in every *Individual*, by the Possession of *immediate Revelation*. This is far more absurd and presumptuous than the other; and is an Improvement upon the *Romanists*, though they know not whence they had it.

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The ſame Obſervation alſo will hold good of thoſe Divines aſſembled at *Weſtminſter*, than whoſe, a nobler and truer Confeſſion hath not been made, though he is pleas'd to aſperſe them with Willfulneſs, in drawing it up with leſs Clearneſs and Honeſty than they were able. "Nevertheleſs, our full Perſuaſion and Aſſurance of the infallible Truth thereof, is from the inward Work of the Holy Spirit, BEARING WITNESS by and with the WORD in our Hearts." Other Revelation than this, has no Man—Nor would it have diſpleaſed the Quaker, had not thoſe Divines unfortunately made the inward Work of the Spirit, to bear witneſs with the outward Word of the Scriptures.

As to thoſe Diſputes that have heretofore been, and ſtill ſubſiſt, concerning the Genuineneſs of thoſe Epiſtles of *St. Peter*, *St. James*, and *St. John*, and the canonical Authority of the *Apocryphal* Books—it does not amount to an Argument in his Favour, nor oblige us to recur to their Spirit for Certainty in the Matter. The Evidence of our holy Religion does not reſt there—neither is there a ſingle Point of Faith, that is deducible from *thence only*. And as thoſe conteſted Epiſtles do contain no Doctrines, nor Poſitions, but what are warrantable from other Parts of Scripture, it ſeems not ſo material, who were the Authors, as what is the Matter treated of therein; though it be far more probable, they are really the Compoſitions of thoſe inſpired Pen-men, whoſe Names they bear,

bear, than that they are to be attributed to others —Except the Quaker, by Virtue of *immediate Revelation*, can ſet us right in this Point. It would puzzle his Inſpiration, I believe, to give mathematical Demonſtration, that the Goſpel of St. *John*, or either of the other, (though never conteſted) were penned by thoſe Evangeliſts, whoſe Names they bear. It is ſufficient for us, that thoſe received by our Church, *as canonical*[d], *do contain all Things neceſſary to Salvation.* If that be true, ten Times more could not make our Faith the more certain, nor our Duty the more plain. Thoſe we embrace, have been univerſally received, and carry with them evident Marks of their Authenticity—as containing an intire Revelation of the Will of God, in every Thing that reſpects our Condition here below. If the *Church of Rome* receive others, it is for Reaſons very notorious: Though that does not render ours the leſs certain, as containing all neceſſary Knowledge; nor theirs, the more valuable, as more is not required. The *Apocryphal* Books undoubtedly, are not of Divine Authority, as is apparent from the many vain, fabulous, and unſound Poſitions therein contained——though at the ſame Time it be unqueſtionable, there be many ſcattered Paſſages of revealed Truth, diſcernible by their ſublime Import, and exact Conformity to ſome Parts of the inſpired Code. And the excellent Wiſdom and Penetration of our Church is very

[d] Art. 6. Ch. of Eng.

diſcernible in it's ſelect Appointment of particular Portions of thoſe Books on certain Occaſions. "And though ſhe doth not apply them to eſtabliſh any Doctrine, or Article of Faith, yet ſhe doth read them for Example of Life, and Inſtruction of Manners[e]." Hereby ſecuring to us whatſoever may be of Uſe or Comfort, and at the ſame Time preventing us from building any Opinions, or Tenets, on a Foundation not Divine.

Concerning the Controverſies in regard to the above-named Epiſtles, it had been good for the Church, if thoſe learned Cavils had never exiſted—as they have given a Handle to looſe and ſceptical Imaginations, to attempt the Subverſion of all Revelation. It is plain how greedily the Quaker has catched at this Bait—which, it muſt be confeſſed, has a very ſpecious Appearance, and has been always urged, both by Reaſoners, and Quakers, for their reſpective Purpoſes, viz. The Pre-eminency of the *Light of Nature*, on the one Hand, or the Neceſſity of *immediate Revelation*, on the other. And could they eſtabliſh this Point, it muſt be acknowledged, that either the one, or the other, muſt then be embraced by all Mankind, as the only Means of Knowledge here, and Happineſs hereafter. But this is not the Caſe—nor if it were, would it affect us, as they imagine. For if thoſe holy Writings (to put the Caſe in the ſtrongeſt Light, yet with the utmoſt Reverence

[e] Art. 6.

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be it aſſumed) were either ſpurious, or had never been at all—we ſhould not have been driven to the Neceſſity of eſpouſing their Principle. For, (as I obſerved above) the Evidence of our Religion does not ſubſiſt there only—we are every where referred by our bleſſed Saviour, and the Apoſtles to the Hebrew Scriptures, as the Record, and indiſputable Evidence, of what they aſſert—[f] *Search the Scriptures* (viz. the Old Teſtament, for there was then no other) *for they are they which teſtify of me.* [g] *Saying none other Things, than thoſe which Moſes and the Prophets did ſay ſhould come.* So that had theſe, and even all the other Epiſtles never been extant, there had not been wanting whereon to found our Faith—yet we would not have it maliciouſly inferred, that we hold them to be either uſeleſs, or unprofitable: Far be it from us ſo to judge. Their Uſe and Benefit will always be very apparent, and with the utmoſt Humility and Thankfulneſs we embrace them. They abound with ſuch holy Precepts and ghoſtly Advice, as the common Circumſtances and Conditions of Chriſtians, will at all Times render neceſſary for them.

But doubtleſs, the principal End of the New Teſtament, is to aſſure us of the Reality of the Birth, Death, Reſurrection, and Aſcenſion of *Chriſt*, and of his performing, and ſuffering in a viſible Manner, every Thing incumbent on the predicted Meſſiah. That he came forth,

[f] John v. 39. [g] Acts xxvi. 22.

as he had covenanted to do * *in human Nature*, and offered himſelf as the Accompliſhment of all the Types, and the Completion of all the Predictions. That he propoſed himſelf as the Object of their Faith, the End of all their Hopes, and [h] *the Fulfiller of the Law.* That if they would not believe him on his own Account, they ſhould yet [i] *believe the Works*, that they had ſeen. That he laid no Reſtraints upon their Wills, but referred himſelf to thoſe Works for Evidence of his Divinity. Thoſe that had their Minds ſeaſoned with a previous Knowledge of the Works he was to do, did on that account, receive him as the promiſed *Meſſiah.* Thoſe who were either ignorant, or diſbelieved, rejected him—And this is the Caſe ſtill. That after [k] *it was finiſhed*, (as he ſaid on the Croſs) he aſcended to the Place from whence he came, and ſent the Holy Ghoſt, as he had promiſed; who then began viſibly to act his Part in the Oeconomy of the Covenant, by his miraculous [l] *Appearance and reſting on the Apoſtles:* by inſpiring them with all Knowledge and Utterance —with all Power and Fortitude, to accompliſh the great Work of their Commiſſion, viz. the Converſion of the Gentiles; and to furniſh them with ſuch Directions, as were neceſſary to continue them in the Faith and Doctrine of *Chriſt.* And that all theſe Things ſhould be recorded under the unerring Influence and Inſpiration

* בראם. [h] Matt. v. 17. [i] John x. 38.
[k] Ibid. xix. 30. [l] Acts ii. 2.

of

of the ſame Spirit. Thus do the two Teſtaments become the mutual Evidence and inconteſtable Support of their Divine Authority.

And as thoſe ſacred Records do contain in them, the Sum and Subſtance of our Faith and Duty, they are undoubtedly to be eſteemed, not only the *principal*, but the *ſole Ground* of Truth—there being no Truth, nor Knowledge, either phyſical, moral, or divine, but is to be found therein. And whatſoever is built on any other Foundation, is to be rejected as vain and imaginary. If this be the Caſe, his principal Argument will ſoon fall to the Ground—For if every Thing be therein contained, there can remain nothing further to be expected. But how perverſely he reaſons — "They are not the principal Ground of Faith and Manners, becauſe they are not the Truth itſelf." Let us ſee how this will hold in other Caſes. The written Teſtament of any Perſon, (though ever ſo well atteſted) is not to be eſteemed the principal Ground, or Direction, how to diſpoſe of his ſeveral Requeſts, becauſe it's Authority depends on another, and is not the Teſtator himſelf. The Laws of the Land are not to be eſteemed the principal Ground of our civil Faith and Practice, becauſe they are not the Legiſlature, from whence they proceeded. In the ſame Manner does his Argument operate—That the Word of God, is not to be eſteemed the principal Ground or Rule, becauſe it is not God himſelf. But admitting the Scrip-

tures to be the Word of God (as the Propoſition fortunately does) I deſire to be informed, why they ſhould not be ſo eſteemed, as well as if the Quaker had heard the Holy Spirit deliver them? For doubtleſs, the Holy Spirit would not be inconſiſtent with himſelf—neither would he dictate any Thing in *propriâ Perſonâ*, (as we may ſay, and without any *Medium*) that would be contradictory to what he has already delivered in the two Teſtaments. For what were the Prophets and Apoſtles, but the Inſtruments or Means, whereby he was pleaſed to convey his Revelation to Mankind? Their Writings therefore, are not to be regarded as the Writings of mere Men, (as this Propoſition would ſuggeſt) but of Perſons acting under the immediate Impulſe of the Spirit of Truth, which enabled them all to agree in every, even the moſt minute Points of Doctrine: Though it is evident, he laid no Force upon their natural Faculties, as Men, from the different Diction, and Modes of Expreſſion, by them made Uſe of—and whereby, I doubt not, the general Deſign of the Goſpel, became better accommodated to the different Capacities of Mankind, and conſequently, the Ends of infinite Wiſdom, the more univerſally anſwered.

This then being granted, his Argument will wear but a very vague or equivocal Aſpect, viz. "That whereof the Certainty and Authority depends upon another, and is received as a Truth, becauſe of it's proceeding from another, is not to

to be accounted the principal Ground and Origin of all Truth, and Knowledge." But why is it not? If the Scriptures were given by the Holy Spirit *acting in and ſpeaking by* the Prophets and Apoſtles—their Authority and Certainty does not depend upon another; neither are they received as proceeding from another, but as the very and expreſs Sayings of the Holy Spirit himſelf. How then, in this reſpect, can their Authority be ſaid to depend upon another? Not on the Prophets, *as Men* ſurely, but as choſen Inſtruments only of the Revelation of God.

But however, the manifeſt Drift of the Argument, is to leſſen and curtail the Authority of the ſacred Writings, though built on ſo ſandy a Foundation, to make way for their blaſphemous Principle, of *immediate Revelation*. For if the Scriptures be of Divine Authority—the infallible Dictates of the Holy Spirit, ſurely they are to be received *as ſuch*, though they be not the Spirit, from whence they proceeded. And further, if they be alſo the whole Manifeſtation from the Mouth of the Lord, (as we are aſſuredly informed) then is their *darling Principle*, the Foundation of Quakeriſm, not only unneceſſary, but even impoſſible. And both this will plainly appear, if we attend to the Holy Spirit ſpeaking by St. *Paul*, howſoever contrary to the Doctrine of our Apologiſt. That the Scriptures are a compleat and intire Rule of Faith, let us learn from that great Apoſtle to

*Timothy.* [m] *But continue thou in the Things which thou haſt learned,* (of whom?) *and haſt been aſſured of, knowing of whom thou haſt learned them; and from a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith, which is in Chriſt Jeſus &c. that the Man of God may be perfect, throughly furniſhed unto all good Works.* If the Scriptures are ſufficient to effect this, then are they a compleat Rule of Faith and Manners. If that be the Caſe, there can be no other neceſſary, nor poſſible. That no other is poſſible, let us learn from the ſame Apoſtle to the *Galatians*; [n] *I marvel that ye are ſo ſoon removed from him that called you into the Grace of Chriſt, unto another Goſpel; which is not another; but there be ſome that trouble you, and would pervert the Goſpel of Chriſt. But though we, or an Angel from Heaven, preach any other Goſpel unto you, than that we have preached unto you, let him be accurſed.* He aſſerts in the former Propoſition, p. 54. That their *inward Revelations* never contradict the Scriptures, nor ſound Reaſon. If they never contradict Scripture, one would be apt to imagine, they ſhould always agree with it. If they do always agree with it, to what Purpoſe do they wait for *freſh Revelations?* If they either expect, or pretend to have received, any thing *new*, that is contrary, both to the Words of the Apoſtle, and his own Aſſertion. If they wait only for a *freſh Revela-*

[m] 2 Tim. iii. 14, 15. 17. [n] Gal. i. 6, 7, 8.

*tion*

*tion* of Things already *revealed*, that would be ſubjecting the Holy Spirit to the continual Taſk of a fond and ridiculous Tautology. If they aſſert any *Revelations*, that are either *new* or *contrary*, or *foreign* to what is already *revealed*, it is eaſy to ſee, from what Spirit they proceed.

But as little as he likes the *Schoolmen* (eſpecially when they ſeem not to favour him) he has here borrowed a Maxim from them, which he thinks of great Service to his Argument, viz. *Propter quod unumquodque eſt tale, illud ipſum majus eſt tale:* That for which a Thing is ſuch, that Thing itſelf is more ſuch. The Authority and Credit of the Scriptures depend on the Spirit—therefore the Spirit himſelf is more to be depended upon. But there is no Ground for the Argument—For if the Scriptures have their Authority from the Spirit, and the Authority of the Spirit be from himſelf, nothing can here preponderate—the Authority of both is equal, or rather, there is no room for Compariſon. His Argument therefore is chimerical and imaginary, and he is controverting a Point, without any Thing to controvert upon. He is talking of the Spirit abſtractedly, and without any relation to his Buſineſs of dictating and revealing the Scriptures, and his continued (though imperceptible) Aſſiſtance to Believers in the Underſtanding of them. If this, and whatſoever other Relation the Holy Spirit ſtands in towards us in the Covenant, be withdrawn, there are no other Inſtances, whereby his Authority

thority can be judged of. What the Spirit is, or what his Authority, except by his own Revelation in the Scriptures, and by their Means, would puzzle the Quaker to discover. And though we are well assured of his blessed Influence, and Co-operation with our Spirits; yet how that is extended to us, and by what Means such Impressions are made upon us, is what no Mortal can conceive.

To assert therefore, that the Scriptures are not the primary Rule, because their Authority is from the Spirit, (that is, the highest possible) is almost a Contradiction in Terms. For what higher can there be than this, which the Quaker also is obliged to allow? Or wherein does the Authority differ--whether it were, as he fondly imagines, from the Spirit immediately, or from the Scriptures confessedly given by him? The Authority is still the same, viz. of the Spirit, whichsoever Way it comes unto us.

But he says, the Scriptures cannot be the primary Rule of our Faith in believing them, but that must arise from the Spirit altogether. The Evidence for the Holy Scriptures, and of what Nature and Kind it is, I have already largely shewn, and therefore shall have no Occasion to add any Thing here. But this does not oblige us to have Recourse to *immediate Revelation*. For that Principle, does at once seclude the Exercise of Reason, and leave neither Room, nor Use for it--So that all our Faith and Practice must be like that of the Brutes themselves, by

Instinct,

Inſtinct, without any reaſonable or deliberate Choice of the Will, but the mere Effect of a coercive and irreſiſtible Impulſe. But though we believe not the Scriptures, excluſive of the Aſſiſtance of the Holy Ghoſt; yet it does not follow, that they are not therefore the primary Rule of Faith, but rather the contrary; becauſe we believe them on his Authority, and to be his Inſpiration, who cannot err, and who alone is able to give us ſuch a Rule.

Perhaps he will ſay, this is giving up the Point, and acknowledging the Thing he contends for. Not at all—For though we allow the Authority of the Scriptures to depend on the Holy Spirit, yet it does not follow, that the Spirit is the primary, nor indeed any Rule at all. For in what reſpect does he appear to be a Rule to us, otherwiſe than by thoſe Directions he has been pleaſed to give us in his own Revelation? And howſoever he may act within us, though we know nothing of the Manner of that Action—yet thus much we may ſafely affirm, that his Influence will never lead us to any Thing contrary to his *written Word*. Though he is the ſame Holy Spirit, as to his incomprehenſible Nature and Eſſence, whether he act at all in regard to us, or not, yet, as ſuch, he is not the Rule of our Faith—it is abſurd to ſay he is. He is indeed the gracious Giver of that Rule, and our comfortable (though imperceptible) Aſſiſter in the Underſtanding of that Rule —the Illuminator of our Minds, and the Sanctifier

fier of our Affections, in ſuch Divine Undertakings. The Apoſtle tells us, [o] *All Scripture is given by Inſpiration of God, and is profitable for Doctrine*, (therefore a Rule) *that the Man of God may be perfect, throughly furniſhed unto all good Works* (conſequently a compleat and effectual Rule.) He every where confounds, and makes no Difference between the *Inſpirer*, and the *Inſpiration*. The Scriptures muſt not be the Rule, but the Spirit, from whom they have proceeded. But after all, it comes to this ſhort Iſſue, whether their *pretended Inſpiration* from an imaginary Impulſe, be the primary Rule of Faith, as they aſſert—or as we ſay, the infallible Inſpiration of the Spirit of Truth itſelf—which is the moſt probable, let Chriſtians judge.

Next, he ſays, the very Nature of the Goſpel itſelf declareth, that the Scriptures cannot be the only chief Rule of Chriſtians, elſe there would be no Difference between the *Law* and the *Goſpel*.

As the Weight of this Argument depends altogether on that ſuppoſed Difference, the Force of it will be beſt diſcerned by ſtating that Caſe, and ſhewing wherein the Difference conſiſts. St. *John* tells us, [p] *the Law was given by Moſes*; which has induced many to believe, there was no Law, or Revelation prior to that, whereby the Faith and Practice of Mankind was to be directed—But that the Deity was pleaſed at cer-

[o] 2 Tim. iii. 16, 17. [p] John i. 17.

tain

tain Intervals, and on emergent Occaſions, to reveal himſelf to this or that Patriarch, and to leave others without any other Rule than what has (on this Miſtake) been called the *Light of Nature*, or *Reaſon*. The Fondneſs of this Notion has been already ſhewn above [q], viz. That immediately after the Fall of Man—the Covenant * for the Redemption of loſt Man began to take Effect: and the ſecond Terms, on which, and by which only, he could be reſtored, were emblematically exhibited in the *Cherubim*, in Paradiſe, which contained in Subſtance, the intire Faith and Duty of a Chriſtian. The different parts of the ſacred Perſons in that Covenant, were viſibly manifeſted in that Figure. The Scene indeed was dreadful, as the Occaſion of it was melancholy. Wrath, Fire, and forfeited Life, the Object of it—Mercy, Love, Compaſſion interpoſing in the Offender's Stead —Strength, Perſeverance, Fortitude to the voluntary Subſtitute, the θεάνθρωπος firſt, and to as many of his Brethren, as will accept of thoſe Terms, to the End of the World. The Faith of Man conſiſted in a firm Belief, that the ſacred Perſons would aſſuredly perform their Part, that he might be admitted to eternal Bliſs on this ſtupendous Plan, conſiſtently with every Attribute of the Deity. His Duty conſiſted in a conſtant Attendance on the inſtituted Service,

[q] P. 14, 15.

* Or אלא (from whence the Divine Peers are denominated אלהים.)

to

to give daily Exhibition of the grand Atonement, and by Types and Emblems to pourtrait the Actions and Sufferings of *Jehovah-incarnate*, who was to make it. He had no more to do, but thankfully to accept the gracious Means—to love the *Aleim* who gave them, and all Mankind as Brethren through *Chriſt*. This was, in brief, the Subſtance of the Law, which continued from the Fall, to the Diſſolution of the *Moſaic* Oeconomy. And whatſoever Variations there may be in the *written Law*, they are to be conſidered as no other, than ſuch *Additions*, as their particular Circumſtances had rendered neceſſary. [r] *The Law was added, becauſe of Tranſgreſſions, till the Seed ſhould come.*

Now though the Law in this Reſpect was *outward* (as he affects to call it) had it therefore no *inward Meaning?* There was not a ſingle Type, nor Ceremony in all that *Ritual*, but directed their Views to that ſame Object, in which the Hopes of Chriſtians center. [f] *Chriſt was the End* (or Completion) *of the Law*—The Subſtance of their Types—The Reality of the legal Shadow. And their whole Apparatus was a Picture that repreſented him in the moſt lively Colours, and ſtriking Characters to their Minds. Nor is it any ways material that the Adminiſtration was different, as there was the *ſame Faith, and the ſame Lord.* Various are the Adminiſtrations, but the ſame Spirit. What though the outward Scene were Fire, Wrath, &c.

[r] Gal. iii. 19. [f] Rom. x. 4.

the

the then only Way to the Tree of Life; yet they knew to what all this tended, and the Minds of the Faithful were ever fixed on what it repreſented.

Though the Diſpenſation we are under be different, as the Types muſt have ceaſed of Courſe ſince the Fulfilling of them; yet the Faith both of them and of us, is the ſame—They truſted in, and looked at the ſame Meſſiah, the ſame Redeemer, then to come, as we are aſſured, has been born, ſuffered, and [t] *riſen again for our Juſtification.* There is then no other Difference, than what ariſes from Point of Time, between their Faith under *the Law*, and ours under *the Goſpel.* It is evident, it was the ſame, becauſe the *Goſpel* was contained in the *Law* — otherwiſe St. *Paul* had not ſpoken Truth, when he ſaid, They preached [u] *none other Things, than what Moſes and the Prophets did ſay ſhould come.* It was not intended to reveal any *new Doctrine*, but to give us a faithful, hiſtorical Account of the Completion of all the Predictions, in reſpect to the Meſſiah —That by the Compariſon of the *one* with the *other*, we might obtain ſuch rational Evidence, as would create the moſt indubitable Conviction of the Truth of them both, and of the Immutability of the divine Council.

But ſome Difference he is reſolved to find—and ſuch, either a perverſe Imagination, or a real Ignorance has ſupplied him with. " The

[t] Rom. iv. 25. [u] Acts xxvi. 22.

Law,

Law, ſays he, being *outwardly written*, brings under Condemnation, but hath not Life in it to ſave," p. 73. What then, it brings under Condemnation indeed, by pointing out the Forfeiture, and the Penalty annexed; in which reſpect, it may properly be called, *a Sin-Law*, which will reſcue a Text he has preſſed into the Service of this Argument, viz. [w] *Sin ſhall not have Dominion over you: for ye are not under the Law, but under Grace.* It is pretty plain, from comparing this Paſſage, with another in the next Chapter, that the Apoſtle, by *Sin*, does not mean an abſolute Exemption from actual Sins, which the preſent does no more ſecure us from, than the former; but rather a Diſengagement from that *Service*, which exhibited the *Sin*; otherwiſe his Reaſoning does not ſeem concluſive—*Sin ſhall not have Dominion over you*—Why? *becauſe ye are not under the Law*, (or Dominion of the *Sin Law*) *but under Grace.* The other Paſſage is, [x] *But now we are delivered from the Law, that being dead, wherein we were held*; (or under whoſe *Dominion* we before were) *that we ſhould ſerve in Newneſs of Spirit* *, *and not in the Oldneſs of the Letter*—οὐ παλαιότητι γράμματος, not in the *Obſoleteneſs of the deſcriptive*, or typical Service. Old Things are done away—all Things are be-

[w] Rom. vi. 14. [x] Ibid. vii. 6.

* Reſpecting the *Condition* we are in, as under the Diſpenſation of the Spirit, by whom we are *renewed*, and not the *Nature* of the Man.

come

come new. But though the Law had not *the Life*, yet it pointed out him that was *the Life*: [y] *The Law was their Schoolmaſter, that ſhewed them the Way to Chriſt.* His Notions are ſo *ſpiritualized*, that I am afraid he entertained a very low Opinion of the Law. Elſe what does he mean, by the Law bringing into Condemnation, but not having Life in it to ſave? Does he conſider the Tendency of ſuch an Aſſertion? Were all thoſe who lived under that Diſpenſation, ſo brought under Condemnation, as to periſh like Brutes? Were they *condemned*, without a Poſſibility of being *ſaved?* Was it conſiſtent with the Divine Goodneſs, to deal thus with Mankind—to give them a Law, by which they muſt periſh? Let us hear the Apoſtle, as to this Point, who lived under the Experience of both Diſpenſations. The Quaker ſays, "the Law is outward, carnal, bringeth under Condemnation, hath not Life to ſave." St. *Paul* ſays, [z] *the Law is holy, juſt, and good* — [a] *We know that the Law is ſpiritual. Is the Law then againſt the Promiſes of God? God forbid: For if there had been a Law given, which could have given Life, verily Righteouſneſs ſhould have been by the Law.* Hence he imagines, that the Law muſt bring under Condemnation, but had not Life to ſave. His Concluſion is much too haſty—not conſidering the Intention of the Apoſtle in this Chapter. He is, by no means, derogating from his former Character of the Law, (as to

[y] Gal. iii. 24. [z] Rom. vii. paſſ. [a] Gal. iii. 21.

the *ſpiritual Senſe* of it) but repreſenting to the *Galatians*, the monſtrous Abſurdity of their Conduct—who being converted from *Heathenism*, to the *Faith of Chriſt*, had notwithſtanding, apoſtatized from it, to *Judaiſm*. And as the *Law*, (ſtill ſpeaking of the *external Part* of it) howſoever excellent in it's Inſtitution, and worthy as to its Intention, was then become *a dead Letter*, nothing could be more inconſiſtent, as well as criminal, than ſuch a ſtrange Revolt. He might therefore well demand, (as a Proof of the Juſtneſs of his Charge of Folly) whether [b] *they had received the Spirit by the Works of the Law, or by the hearing of Faith?* (not a Word of *immediate Revelation.)* Hence he infers, the Spirit did not extend his bleſſed Influence to the Faithful under that Diſpenſation. But the Meaning of the Apoſtle is, that it was unreaſonable in them to expect the Holy Spirit in thoſe *forſaken Ordinances*, which were no longer of any Uſe or Obligation to Mankind. It argued therefore an Exceſs of Folly in them, [c] *after they had known, and were known of God*, to return again *to thoſe weak, and beggarly Elements*—Elements they were to direct them to *Chriſt*, ſo long as the *typical Service* continued; but after the Abrogation of it by the Death of *Chriſt*, moſt properly ſtiled *weak and beggarly*.

The Law, in all the Reaſonings of the Apoſtle, was *holy, juſt, and good* — the Reſult of infinite Wiſdom, and ſufficient for the Pur-

[b] Gal. iii. [c] Ch. iv. 9.

poſes,

poſes, for which it was intended. And whenſoever he is obliged to ſpeak of it in Terms degrading and contemptible, it is never but of the *outward and ceremonial* Part of it—nor of that neither, till that Uſe of it was become obſolete, and they abſurdly attempted their *own Juſtification and Righteouſneſs by the Works thereof.* In theſe Caſes it was proper to ſay, [d] *That by the Deeds of the Law, no Fleſh ſhall be juſtified in his Sight.* Depending on [e] *the Blood of Bulls and Goats*, (which then had no Meaning) was reſting their Faith on a wrong Object, [f] *For Chriſt is the End of the Law for Righteouſneſs, to them that believe.*

"The Law, or Letter which is without us, kills; but the Goſpel, which is the inward, ſpiritual Law, gives Life — for it conſiſts not ſo much in Words, as in Virtue." He does not here underſtand any ſuch Diſtinction between *the Law* and *the Goſpel*, as we Chriſtians do—nor does he mean by either, or both, any thing more, than the *mere written* Words, without any *ſpiritual Senſe* or Virtue belonging to them. So that on this Footing, the *Jews* muſt look upon the *Book of the Law*, as a dead unmeaning Maſs, and all their *Hieroglyphics* and *Emblems*, as lifeleſs and unprofitable Pictures—Such as would convey to them no Ideas of ſpiritual and future Affairs, nor raiſe their Expectations above the common Concerns of Earth and Corruption. What a miſerable Proſpect does ſuch

[d] Rom. iii. 20. [e] Heb. x. 4. [f] Rom. x. 4.

a Scene afford! Wretches in a moſt ſervile and abject Condition—bewildered in the Depth of Ignorance——condemned to the daily Repetition of the ſame Labour——threatned with Death, or Captivity, for the Breach of an intolerable *Law*, which, in itſelf, had neither *Spirit nor Meaning*. What an impious Hypotheſis is this, that repreſents thoſe poor Creatures, (though the choſen People of God) as mere Beaſts of Burthen! And what is ſtill worſe—ſuch as reflects the higheſt Diſhonour on the Deity, utterly inconſiſtent with his glorious Attributes of Wiſdom, Clemency, and Goodneſs, and in every reſpect unworthy of the Divine Author of it.

"Such, he ſays, as come to know this inward Goſpel, and be acquainted with it, come to feel a greater Power over their Iniquities, than all outward Laws, or Rules can give them." To reply nothing to this vain and enthuſiaſtic Boaſt—what childiſh Reaſoning is here, and what Room for any Compariſon? The *mere Letter* both of the Law and the Goſpel, conſidered only in that Light, can be of no Manner of Force to any one—neither can it be any Rule, but from the Virtue and Power of it, impreſſing our Underſtandings. Juſt ſo is it with the Laws of the Kingdom; which, with reſpect only to the Letters of them, as they ſtand in Books, are of no ſort of Signification, till the *Spirit*, and internal Senſe of them enforce their Obligation upon us. But he every where makes the Oppoſition ſo ſtrong, as muſt convince any impar-

impartial Perſon, that he conſiders the Scriptures in no other Light, than a mere *dead Letter*, of no Force or Virtue, and intirely different from what they call their *inward Goſpel*—which, as, in his Opinion, it is the *primary Ground* of Faith, ſo does it totally deſtroy the Uſe and Authority of them. For if they be not the *principal Rule*, but a *ſecondary* only—they are then no Rule at all; for our Faith does not reſt on two Foundations. And this is the direct Tendency of this Propoſition—the natural Conſequence of this Quakerly Principle.

§ 3. p. 74. The Scriptures, he ſays, cannot be a Rule, becauſe there are many hundreds of Things, with regard to their Circumſtances, which particular Chriſtians may be concerned in, for which there can be no particular Rule had in Scripture. How weak and diſingenuous is this—unworthy both of the Candour, and the Honeſty of a Man! If there are various Circumſtances (and there are many, doubtleſs,) in the ordinary Concerns of Chriſtians, for which there are no particular Directions in Scripture, nor can be; therefore the Scripture is not the Rule of Faith and Manners—becauſe it gives no particular Charge in regard to ſuch Things, as are no ways Objects of it's Notice. This is the Drift of the Argumemt—They are not a Rule in ſuch Matters as are foreign to them, therefore they are not in ſuch, as are profeſſedly their Buſineſs—They are not a Rule in every Thing, therefore they are not in any Thing.

As to thoſe Inſtances he mentions, they are ſuch as he is obliged to alledge in ſupport of their own Principle, ſince they pretend to ſuch Things, as are altogether unwarrantable from Scripture — conſequently, they muſt have recourſe to *ſomething*, which they make their Rule, in ſuch Caſes. And if that Rule were not, in their Judgment, diſtinct from, and ſuperior to, the Scriptures, they could never ſo ſerenely proceed in ſuch an open Oppoſition, and contemptuous Diſregard of them.

Some, he ſays, are called to the *Miniſtry*, and inſtances in St. *Paul*, and the Neceſſity that was upon him, to preach the Goſpel—[g] *Wo unto me if I preach not!* This is the moſt unlucky Inſtance, among all the Apoſtles, he could have pitched upon for his Purpoſe. That there was a Neceſſity laid upon him, and that he had *a Call* alſo to the Miniſtry, is moſt evident. But 'till the Quaker can prove *a Call* of the ſame Nature, and convince us of the like Neceſſity—his Pretenſions thereto deſerve to be treated as a blaſphemous Preſumption, and bold Intruſion into that holy and ſeparate Function. There is a notable Inſtance of Quakerly Preſumption in the Affairs of [h] *Korah*, *Dathan*, and *Abiram*, who ſet themſelves in Oppoſition to *Moſes*, the Prophet of the Lord—notwithſtanding *his Call*, one would think, might have ſecured him from ſuch an Attempt, conſidering

[g] 1 Cor. ix. 16. [h] Numb. xvi.

the

the Nature of it. Thoſe Men alledged, (as theſe Quakers do now) [i] *they were all holy, and the Lord was among them.* One of them, indeed, viz. *Korah*, had a more plauſible Pretence than the Reſt, inaſmuch as he was of the Sons of *Levi*, and, on that Account, was [k] *ſeparated from the Congregation of Iſrael, and to do the Service of the Tabernacle of Jehovah.* This was the Privilege of his Office—but he was not content with his Station, but muſt needs *ſeek the Prieſthood alſo* *.

" If it be neceſſary, he ſays, that there be Miniſters now, as well as then, there is then the ſame Neceſſity upon ſome more than upon others, to occupy this Place; which Neceſſity, as it may be incumbent upon particular Perſons, the Scripture neither doth, nor can declare. Further alſo, as to the Qualification of Miniſters—where they ſhall preach—whether they ſhall confirm the Faithful — reclaim Hereticks —convert Infidels—or write Epiſtles to this or that Church." Such *romantic* Stuff deſerves no Anſwer in this Place. It was Pity, at their firſt *ſetting out*, that they had not found a *Neceſſity* upon them, to have claimed the Crown, and the Adminiſtration of the Government; (eſpecially as the Inheritance, though not the Poſſeſſion, of the Earth is theirs) as, probably,

[i] Ver. 3. [k] V. 9.

* Viz. כהנה *the Interceſſorſhip*, which Office was ſolely appropriated to the High-Prieſt, who was herein, a Type of the real *Interceſſor*, *Chriſt*.

the *Powers then in being*, would ſoon have been rid of their *Treaſon*, as we ſhould have been of their *Blaſphemy*. This poor Wretch is ſo unſettled, from the Scripture Account, as to thoſe Particulars—that had it not been from an *inward Revelation*, he had continued for ever in Suſpence, as to theſe intereſting Points—whether he ſhould *preach*, *propheſy*, *or exhort*. In this Inſtability of Mind, he was driven (by the Spirit I ſuppoſe) from *Scotland* to the Convent in *Paris*, where he acquired thoſe *rare Abilities*, as enabled him to *modernize*, that old, barbarous, Gothic Edifice of Quakeriſm, and to build it up in as faſhionable a Taſte, as it would admit of. And indeed, it muſt be allowed, to the Credit of this *Roman Architect*, that he has embelliſhed it with all the *Ornaments*, ſo plain and *ruſtic a Structure* could receive. Though I muſt obſerve, that to ſhew a Singularity of Skill in that *Science*, he has erected his whole Fabric, on thoſe *extraordinary Columns* of the [1] *Doric Order*, which have NO FOUNDATION.

He ſeems, p. 76. to lay great Streſs on this Paſſage of the Apoſtle, viz. [m] " Having then Gifts differing according to the Grace that is given us; whether Prophecy, let us propheſy according to the Proportion of Faith; or Miniſtry, let us wait on our Miniſtry; or he that teacheth, on Teaching; or he that exhorteth, on Exhortation; (I will add the remaining Part,

[1] The old *Doric* had no Baſe. [m] Rom. xii. 6, 7, 8.

which

which he purpoſely omitted, as not ſuiting his Argument) he that giveth, let him do it with Simplicity; he that ruleth with Diligence; he that ſheweth Mercy, with Chearfulneſs." He perverſely imagines, that theſe different Gifts, are alike poſſeſſed by every Chriſtian: and that on that Suppoſition, the Scripture affords no Rule, whereby we ſhould know, to which of thoſe Gifts, it would be our Duty to give Attention. But this is not the Caſe—The Apoſtle himſelf was not concerned in all theſe different Reſpects. He had nothing to do with *ruling*, for inſtance. His Drift is to ſhew, that every Perſon ſhould have a due regard to that Meaſure of Faith and Grace, that is given to him to profit withal, in whatſoever Station it has pleaſed God to place him. That though he had an extraordinary Meaſure, and therefore could propheſy, yet he conſidered himſelf in no other Light, than as a Member of that aggregate Body, of which *Chriſt* is the Head. That the Reſt in like Manner, ſhould act according to that Meaſure, in their ſeveral and reſpective Capacities, and for this Purpoſe, *this*, and other Paſſages of Scripture, are undoubtedly a competent Direction. But in reſpect to *Prophecy*, *New-Revelations*, and other Quaker Claims, as Chriſtians are not concerned therein, it is confeſſed indeed, there are no particular Rules to be found in Scripture.

Next, he ſays, the Scriptures cannot aſſure us, whether we be in the Faith, and Heirs of Salvation.

Salvation. [n] *Examine yourſelves, whether ye be in the Faith; prove yourſelves* &c. by what? Muſt not this be done by ſome Rule or Teſt? How elſe can there be any *Examination?* It cannot be by *immediate Revelation*, for that would not be an *Examination*, but an *Appeal* to ſomething, which no one, but the Perſon poſſeſſing it, could be a Judge of. But this would be altogether inconſiſtent with what the ſame Apoſtle ſays elſewhere, to be the Deſign of the Scriptures—to be *profitable for Inſtruction*, (and that of the higheſt kind) *that the Man of God may be perfect, thoroughly furniſhed unto all good Works*—which ſhews that they are a *complete Rule*, and conſequently, that the *inward one* of the Quakers is imaginary, or if it were real, would be ſuperfluous. Another Apoſtle ſays, [o] *Give all Diligence to make your Calling and Election ſure—All Diligence* to what? Undoubtedly to thoſe Means of Knowledge and Grace, which the Holy Spirit has given us in the Scriptures, and by which only he is pleaſed to co-operate with them in our Hearts, and from whence only the Evidence of our *Faith and Salvation* does ariſe.

But the Heart, it ſeems, is a very improper Judge in this Caſe. What ſtrange Inconſiſtencies, does a Bigottry to this Principle lead them into? Have they then this *inward* Evidence in Contradiction to the Sentiments of their own Hearts? Will the Heart, after due Examination

[n] 2 Cor. xiii. 5. [o] 2 Pet. i. 10.

from

from the Holy Scriptures (which is the only *Mean*, through which we have Reaſon to expect the Influence of the Holy Spirit upon it) Will that, I ſay, give Aſſurance, on the one Hand, and the Spirit contradict it, on the other? Or, does this Teſtimony ariſe from their Spirit within them, in Conjunction with the Faculties of their Soul? If ſo, then is it not from the Spirit alone——And though they deny the Scriptures to have any Share in this Evidence, yet they are obliged to admit their own Reaſon to it. But either Way it deſtroys his Aſſertion, that it is by the *Spirit alone*, they have this inward Aſſurance. The Scripture, he ſays, is a mere Declaration of the Threats and Promiſes, but makes no Application. Mark the Perverſeneſs of the Man! Can a Rule apply itſelf? Is it not our Part, to conſult and judge of that Rule by the Interpoſition of the rational Faculty? And do we not by the ſame, make the Application to ourſelves? There can be none made without——and the Spirit does undoubtedly co operate with our faithful Endeavours, in making the Application. Therefore by comparing the Scripture Marks of Faith with my own, I can aſſuredly know they are the true ones. It is in the Scripture I find thoſe Marks——it is by the Faculties of my Soul, that I can make ſuch Compariſon. If I find, I have thoſe Marks, I can ſafely make this Application to myſelf——the *Holy Spirit bearing witneſs with my Spirit*, that if I believe, I ſhall be ſaved. But here I am unfortunate

fortunate in my Concluſion—the Aſſumption, it ſeems, being of my own framing. Strange Perverſeneſs again! Though it be true ſo far, that *I Thomas*, or *I Robert*, be not, *totidem verbis*, in Scripture: yet is it more or leſs, than the Conſequence of thoſe Words, *he that believeth ſhall be ſaved?* Surely, I can tell whether I believe, or not—If I cannot be aſſured of the Certainty and Integrity of my own Faith, I can be of nothing at all. Though the *Heart be deceitful*, and without due Examination may ſuggeſt falſe Grounds of Aſſurance, and unwarrantable Notions of Faith and Salvation—— yet ſurely, it is a moſt unreaſonable Conſequence, that with ſuch previous Accompliſhments, and the ſincereſt Endeavours, it ſhould be always deceitful and miſlead us. His Citation from the *Weſtminſter* Confeſſion, is of the ſame Nature with that already conſidered, and is ſo far from being a Proof of the Uncertainty of the outward Rule of Scripture, or of the Neceſſity of their inward Guide, that it is neither more nor leſs, than what every faithful Chriſtian experiences, viz. an infallible Aſſurance of Faith, founded upon the Divine Truth of the PROMISE of SALVATION*, the inward Evidences of theſe Graces, unto which theſe Promiſes are made †;

* But where is that Promiſe to be found but in the Scriptures?

† The Aſſiſtance of the Holy Spirit attending the outward Means, whereby the *ſpiritual Man diſcerneth*, and to whom only they are made.

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the Teſtimony of the Spirit of Adoption, (which is no otherwiſe diſpenſed, nor to be received, but by the Sacrament of *Baptiſm*, whereby alone we can cry Abba Father — Conſequently no Quaker can have that Teſtimony) witneſſing to our Spirits, that we are the Children of God; which is the [p] *Earneſt of our Inheritance**, *whereby we are ſealed* (by the aforeſaid *Mark* of a Chriſtian) *to the Day of Redemption.* Such an Earneſt has every good Chriſtian— Such had the Epheſians; but it was after they had heard the Word of Truth, the Goſpel of Salvation; (preached by the Apoſtle) after which *preaching*, *they believed*, in *Chriſt*; after which Belief, they were *ſealed with the Holy Spirit of Promiſe*—and ſuch *a ſealing* will undoubtedly accompany ſuch a Belief; which plainly ſhews the gradual Progreſs of his bleſſed Work, and intirely excludes immediate Revelation from any Share in the Matter.

§ 4. p. 79. "But, he ſays, that cannot be the only, principal, nor chief Rule, which doth not univerſally teach every Individual that needeth it, to produce the neceſſary Effect—and inſtances in *deaf Perſons*, *illiterate People*, *Children and Ideots*." Concerning the two laſt, the Infancy of the one, and the natural Defect of

[p] Eph. i. 13, 14.

* *Sonſhip* is the only Tenure on which we can claim—*if Sons*, *then Heirs*, *Joint-Heirs with Chriſt*, our elder Brother; but *Baptiſm* is ſtill the only *Mean* whereby we receive that *Earneſt*.

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the other, render them incapable of being the Subjects of any Rule: For whereſoever there is a Rule, there are Conditions annexed, which muſt be performed:—Theſe are incapable of performing any Conditions, therefore not under the Obligation of any Rule. The Scriptures, then, could not be intended for a Rule to ſuch, as cannot be the Subjects of it. It does univerſally extend to every Individual that needeth it, and is to them a Rule, and that is ſufficient. But it cannot be ſuppoſed that thoſe ſhould need any Directions for the Performance of Terms, where no Terms at all can be required of them. And, doubtleſs, the Obligation, which others lie under in this reſpect, will be diſpenſed with, in ſuch Inſtances, in Proportion as the Capacity, or Means of performing it, has been withheld from them. How far the Scripture may be a Rule to *deaf Perſons* is a different Conſideration; inaſmuch as ſuch are not abſolutely without the Reach of it's Influence, though in a ſecondary Manner. For though Nature has denied them the Senſe of Hearing, and, conſequently, the Organ of Speech, yet ſhe has, in ſome Meaſure, ſupplied that Defect by a more than ordinary Quickneſs of Apprehenſion; whereby it is manifeſt, how capable they are of receiving Impreſſions, almoſt of any kind, from thoſe they are converſant with, either by Signs, or ſome other outward Manner. And ſo far as they come to the Knowledge of the great Truths of Religion, contained in the Scriptures, though

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by the Relation, and on the Credit of another, are thoſe Scriptures a Rule to them: and they will undoubtedly be entitled, either to Rewards, in Proportion to their Meaſure of Faith and Obedience, or Puniſhments ſuitable to their Degrees of Infidelity and Diſobedience. In regard to *illiterate Perſons*, and how far the Scriptures are a Rule to them, will beſt appear by conſidering them in a twofold Condition: Firſt, ſuch as have never had the Benefit of a liberal Education, conſequently unacquainted with thoſe *learned Languages*, wherein the holy Oracles of God are written, and by the Knowledge whereof, they may aſſuredly, by the Grace of God, be the better underſtood.—This does not fall to the Lot of every Rank and Condition of Men, neither is it of indiſpenſable Neceſſity to all Men—nor does it follow, that thoſe who have it not, ſhall not be happy without it hereafter. But our Saviour tells us, [q] *In my Father's Houſe are many Manſions*; from whence it is moſt probable, there will be different Degrees of Happineſs; And that thoſe of the loweſt Condition in this Life, and of the leaſt acquired Endowments, may be happy.— Yet it follows by a Parity of Reaſon, that thoſe who have extended their Reſearches farther into the ſacred Field of Knowledge, and directed them to ſuch Ends, as are worthy of a Chriſtian, may be ſtill happier, without Prejudice to the other. And though we cannot ſpeak of that

[q] John xiv. 2.

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State, and the Nature of it, from our own Experience as yet—we may ſafely conclude, that our Happineſs therein, will be proportionate to the knowledge we acquire, and the worthy Application of it in the Courſe of our Lives. The natural Conſequence of ſuch Acquiſitions, as it is an Increaſe of our Faith, and an Enlargement of our Conceptions of the Divine Nature—ſo is it the Foundation, on which that inconceivable Happineſs, we hope for hereafter, is built. Secondly, there are others who are *illiterate* through ſome unavoidable Accident or Neceſſity—either the Indigence of their Parents, or the want of Means or Opportunity. Though the want of Means, (provided there be a previous Inclination in the Party) can hardly be pleaded in a Chriſtian Country, and it is generally criminal in ſuch. But the *Illiterateneſs* of the Quakers proceeds from a very different Cauſe, viz. their Principle of *immediate Revelation*, which ſuperſedes the Neceſſity of all *outward Means*, which confirms them in a moſt contemptuous Diſregard to every Thing, that appears under the Name of Learning. To ſuch, I doubt, the Knowledge of the Scriptures will be no Rule, though I may venture to aſſure them of the fatal Conſequence of ſo willful a Miſtake—and that the Faith and Duty therein ſet forth will be required of them, and their Conformity thereto, will be the Teſt of their Obedience at the great Day of Trial. But granting him the Weight he lays on thoſe *few* Inſtances

Inſtances—it would not affect the Argument, as to the general Deſign of the Scriptures, and of their being the principal Ground of Faith and Manners. For granting, I ſay, there were thoſe few Exceptions, yet it would be a very haſty Aſſertion, that that ſhould not be a Rule in any Thing, which did not univerſally hold in every Thing. But if the Scriptures are in no reſpect a Rule in thoſe Caſes, yet it does not follow, that we muſt ſuppoſe ſuch to be in a State of Damnation—nor yet that they are under the immediate Direction of the Spirit—nor indeed, under any Diſpenſation at all. For though they have an immortal Soul, yet, as the Exertion of it's Faculties is intirely ſuſpended through a total Deprivation of proper Organs, it cannot be ſaid to be a Free-Agent—If it be not a Free-Agent, it cannot be in a State of Probation—If it be not in a State of Probation, it cannot be the Subject of any Rule; neither of the Scriptures, nor of the Spirit, nor of any Thing elſe we know of. If they are not under the Terms of any Diſpenſation, we can pronounce nothing with Certainty concerning their future Condition: but muſt leave them (as they are no Rule to us) to the uncovenanted Mercies of their Creator.

Concerning ſuch as found their Faith on the Relation of another *, as is the Caſe of all thoſe who cannot read — or the *Papiſts*, who are

* Though St. *Paul* tells us, *Faith comes by hearing*, together with ſuch an Obedience as follows it.

not permitted to read — or the Uncertainty of Interpreters, on which Account their Faith may be erroneous——This has but little to do in the preſent Diſpute. Such Errors, undoubtedly, will meet with great Allowance, when every one has done to his utmoſt to inform himſelf, and made the beſt Uſe of ſuch Means, as were in his Power. The Uncertainty of their Faith, does not, on this Account, neceſſarily follow—Since, notwithſtanding the many Diſputes, Cavils, and Corrections of the moſt eminent Critics, they have never ('till of late) been employed on ſuch Subjects, as have rendered the Authority of the Scriptures ſuſpected, nor any of the great Articles of Religion doubtful: but *thoſe*, amidſt all their Variations and Amendments, have been tranſmitted pure and unſophiſticated, through all the Succeſſions of the Catholic Church, and remain, even in the Tranſlations, a ſufficient Foundation for the Faith of a Chriſtian. The Labours of thoſe pious and learned Men, are of eminent Service to the Chriſtian Religion; and more eſpecially in the Support of thoſe Churches, who have reformed from the Superſtitions, and ſeparated from the Dominion of the Papal Hierarchy. They are a ſtanding Proof, not only of the Solidity of their Judgments, but, what is ſtill of greater Value, the Honeſty and Integrity of their Hearts. The Scriptures were the *only Rule and Plan*, they proceeded upon: And though there may be many Inſtances of a fallible and miſtaken Judgment,

ment, in their Criticiſms and Emendations—yet all their Attempts do manifeſt, both the Purity of their Intentions, as well as the Modeſty and Candour of the Chriſtian. The Integrity of the Text, was, on all Hands, (and that moſt deſervedly) agreed on, as a firſt Principle — Neither would they, on any reſpect, render the Scriptures uncertain, howſoever they might differ in their reſpective Sentiments and Underſtanding of them. Difficulties there muſt undoubtedly be in the Scriptures — and they muſt alſo be great, in Proportion to the Sublimity of the Subject, and the Vaſtneſs of the Plan of Redemption, wherein all the Myſteries, both of Nature and Grace, are ſo ſtupendouſly connected. But they did not haſtily conclude, and then peremptorily aſſert, thoſe Paſſages of *Sacred Writ* to be CORRUPTED, whoſe Senſe and Meaning they could not ſufficiently comprehend—but acquieſced in a Conviction of their own Weakneſs, whenſoever the Means they made uſe of proved inſufficient for the Purpoſe. They directed them, however, to the beſt of their Abilities, and have hitherto received that due Share of Eſteem from the Church, to which their Merit has ſo juſtly entitled them.

But there is a new Kind of Criticiſm, of late, ſprung up amongſt us, as remarkable for the Singularity of it's Nature, as for the Univerſality of it's Exerciſe and Influence. Hereby will thoſe learned and edifying Cavils become far

more numerous, and the profound Critic's Skill be displayed on Subjects hitherto uncontroverted, nay, by Degrees I doubt not, on every Article of the Christian Faith. And this is the rather to be expected, as a competent Knowledge of the *original Language*, and the important Subjects of Divine Revelation, are no longer Requisites in the Constitution of *sound Criticism*. We have lately seen a Specimen of this sort of *Learning*, exemplified in the Dissertations of the *Rev. Mr. Kennicot* * —The Nature and Usefulness whereof is so very *striking*, as Posterity must stand amazed at, when they come to reflect, that Christianity was *then* the established Religion of the Nation! The Author has, with great Labour and Exactness, collected a long Chain of supposed *Corruptions* of the Text, and, with much Skill, drawn up the *inspired Writers* in Battle-Array against each other. That those alledged, are *Corruptions*, and that there are *others* also, not a few, but *many and very material ones* too, he is very sanguine, and attempts the Emendation of them accordingly —but on such a Plan, as tends intirely to the Subversion of the Hebrew Verity, and of all

* And since that, the Dissertations of Dr. *Sharp* on the Etymology of the Hebrew Words *Elohim* and *Berith*—his Defence and Replies—his Discourses on the Cherubim—and, lastly, on the Antiquity of the Hebrew Language: In all which Pieces, it must be confessed, the pious and learned Archdeacon has given evident Proofs of *very rare* Abilities, and an uncommon Skill and Labour in the *new Criticism*.

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thoſe Doctrines, that are the natural Reſult thereof.

But, however, had thoſe Diſputes been far more numerous, and the critical Licence been further diſplayed, it would not at all have affected the Scriptures, as a Rule, nor rendered their Authority, in the leaſt, precarious. It would, indeed, have been a fuller Argument of the Weakneſs and Diverſity of human Opinions, and the Uncertainty of ſuch Judgments, as (like the *Andabatæ* of the old *Perſians*) have been exerciſed againſt each other, with ſo little Inſight on either Side, into the controverted Subjects.

Apol. p. 80. His next Difficulty, he ſays, will affect thoſe who are ſkilled in the original Languages, as much as the former does the *illiterate*, viz. that we cannot ſo immediately receive the Minds of the Authors, in theſe Writings, as that our Faith does not, at leaſt obliquely, depend on the Honeſty and Credit of the Tranſcribers, ſince the original Copies, are agreed on all Hands, not to be now extant. But neither does this Argument affect them—ſince, as he grants, the Holy Spirit was concerned in the giving them, it is moſt reaſonable to ſuppoſe, that the Providence of the ſame Spirit (which is over all his Works) would intereſt him in the genuine and uncorrupt Preſervation of thoſe Writings, on which the Faith and Salvation of Mankind would perpetually depend. But what would he infer concerning the Tran-

cribers, from *Jerom* and *Epiphanius?* — thoſe Inſtances are of ſuch a Nature, as to merit but ſmall Regard; had he found any of Moment for his Purpoſe, we ſhould not ſoon have heard the laſt of it.

As to the various Lections of the *Hebrew Character*, as he ſays—it would have looked more like an Argument, could he have produced any from the Text: that might have argued ſomething of that Uncertainty, he ſo much contends for. But it is highly remarkable, and what demonſtrates the continual Providence of God, in the Preſervation of that ineſtimable Treaſure pure and unſophiſticated, through the various Hands and Ages it has paſſed; that thoſe *various Readings* (few as they are) have never been permitted to creep into the Text, but are, every where, placed in the Margin; and are of ſuch a Nature alſo, as no way to affect the great Points of Religion, but are rather offered, as Emendations of ſuch Paſſages, as they could not comprehend the Meaning and Philoſophy of. But whatſoever *various Lections* have ariſen from the *Points*, as they are confeſſedly not of the Eſſence of the Text, they can be no Imputation to the Genuineneſs of *that:* and therefore any Argument, drawn from ſuch a Foundation, muſt be, like all other maſoretical Obſervations, trifling and impertinent. In this Particular, the Quaker ſeems to have loſt his *Light*, and wandered into a Province, he was not at all acquainted with. However, as it carries

carries with it ſome Appearance of an Objection againſt their Certainty, and may ſerve alſo to ſtartle the Ignorant; he has taken Occaſion from hence to diſplay ſome of his *acquired Abilities*, which may be as well known by their *Intricacies and Windings*, as the Pourtraits of *Vandyke* by their *Drapery*. For, otherwiſe, with what Countenance can he alledge Uncertainty againſt the Scriptures, on account of the *various Lections* from the *Points?* What have they to do in the Caſe—or why the *Septuagint* againſt the *Hebrew?* That, at beſt, is but a *Tranſlation*—and ſurely a Tranſlation can never be urged to invalidate an *Original?* His Argument ſhould have been directed againſt the *Original*, and doubtleſs would, had his Spirit helped him to any Knowledge therein: For it is evident from what follows, viz. that *Chriſt* would never leave Men to be led by *that*, (viz. the Scriptures, which was ſubject in *itſelf* to many Uncertainties) that his Drift in this Inſtance, is to derogate from the Certainty of the Scriptures, and to wound them by Means of ſuch Circumſtances, though foreign to them, as the *Points*, and a *Tranſlation*, frequently clouded with Prejudices, and not ſeldom, with downright Diſhoneſty. He ſhould have produced his Objections againſt the *naked Hebrew*, as it ſtands diveſted of all extraneous Matter, and thence have ſhewn ſuch *various Readings*, as might juſtly have ſubjected them to Cenſure, and ſhaken that Authority we ſo truly aſcribe to

them. For undoubtedly, notwithſtanding the Remoteneſs of the Times they were given in —the various Circumſtances they have been involved in by Wars, Captivities, &c. and the different Hands they have paſſed through: there was never yet any material Difference, or *various Reading*, of conſequence, to be met with, in all the Copies extant in the World. And the more we conſider this, the more viſibly will the Hand of Providence appear in it. For, that the *Jews* ſhould be ſo zealouſly concerned for the Preſervation of this Book, is moſt ſtrange and irrational to conceive, as it abounds with ſo many Predictions, and terrible Threatnings, of Sword, Famine, Peſtilence, Captivity, and final Rejection of them, for their obſtinate Diſobedience of that *very Law* contained therein. But that they ſhould preſerve it in it's original Purity, notwithſtanding the Divine Vengeance has ſo memorably overtaken them, and perſiſt in an inviolable Attachment to it, ſeeing it is, at the ſame Time, ſuch an aſtoniſhing Evidence againſt them, is not to be accounted for on any human Motives whatſoever. And it would indeed ſcarcely be credited, were not the ſacred Writings their own Teſt, and ſo abundantly fraught with Prophecies of this unparallel'd Circumſtance. And though they live ſo many individual Proofs of the Truth of Scripture, as well as the Obſtinacy of their own Condition—yet do they continue impenetrable to all Conviction from it, and are almoſt the only People on the Face

Face of the Earth, who have no Share in the promiſed Bleſſings of it. [r] *Their Underſtanding is darkened; God hath given them the Spirit of Slumber, Eyes that they ſhould not ſee, and Ears that they ſhould not hear unto this Day. The Wiſdom of their Wiſe ſhall periſh, and the Underſtanding of their Prudent ſhall be hid.*

That it has been preſerved pure and uncorrupt to the preſent Times, is evident on many Accounts, but more eſpecially on theſe, viz. the Nature and Genius of the *Hebrew Language*, and the Knowledge of the Chriſtian Covenant, typically, emblematically, and by Writing, deſcribed therein. And indeed this, (ſetting aſide the hiſtorical Books) was the principal Buſineſs of Revelation—ſo exhibited, by thoſe different Means, whatſoever the * *Divine Peers* have mutually ſtipulated for the Redemption of Man; and the Terms to be performed on our Part, whereby alone we can be admitted to Favour. This once known, it is impoſſible to add any Article relating to the Faith, or Duty required of us, but what would be immediately diſcovered by it's Inconſiſtency, either with the divine Engagements, or the Conditions on our Part of the Covenant. The like inſuperable Difficulty would lie againſt all Attempts to corrupt the ſacred Language: For as all it's Ideas are taken from Nature—all the Deſcriptions from natural Things, viz. the

[r] Rom. xi. 8. Pſ. lxix. 23. Iſai. xxix. 9 to 14.
* יהוה אלהים.

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Powers and Operations of this visible *Machine*, and it's Effects on Matter——And as Nature is of itself invariable, and the same to all Mankind; this Language founded thereon, must ever convey the same Sentiments and Ideas to all Men, wheresoever it is understood. Hence would every Interpolation, nay even the Addition, or Change of a single Letter, make an Alteration in the Sense of the sacred Penman, and deflect it to a foreign Purpose; shewing, at once both it's Repugnancy to the Christian Covenant, and the Violence offered to the Genius of the Language. This is a complicated Evidence of the Certainty and Infallibility of the Hebrew Scriptures——that they not only *are not*, but even *cannot* be corrupted, by any Alterations or Additions, but it's own Nature would be abhorrent of.

On this Consideration, any Corruption of the *sacred Language* is impossible, after which it may seem superfluous to add any Thing farther. But however, we will mention another Thing, which though but a Circumstance, yet is it of such a Nature, as to carry a strong Probability with it, that there never was any: and that is, the very *Make and Design* of the Characters themselves; which are formed of such a Figure, Size, Beauty, and Proportion, as (among other Reasons of infinite Wisdom) particularly to answer this great Purpose, viz. of *long Duration*. I do not alledge this, from any slight or superficial Fondness for them, but for the Truth of

of it, appeal to the Sight of every one. They are formed of ſuch tall and broad Strokes, ſo elegantly proportioned, and generally of equal Height and Depth, (ſome Finals excepted) and of ſuch different Angles, as eaſily diſtinguiſh the *Similars*, and prevent Miſtakes of that Sort. And indeed they are of ſo noble and majeſtic an Appearance, as are every Way worthy to convey thoſe ſublime and important Truths, and that Syſtem of Nature and Philoſophy contained therein—and, in ſhort, carry evident Marks of their Divine Author. It is indeed aſſerted by ſome, that the preſent *Characters* are of *Chaldee* Extract, and that the original *Hebrew* were loſt, and of a very different Figure, ſuch as are ſeen on ſome Jewiſh *Shekels*, which are ſuppoſed to be of great Antiquity. But thoſe are undoubtedly ſpurious; and it is far more probable, that the *Chaldeans* ſhould borrow their Characters from the *Jews*, (to whom they were at firſt revealed) than that the *Jews* ſhould borrow their's from them. But were there nothing elſe, but what ariſes from the Compariſon of them with all others, ſuch as the *Arabic*, *Ethiopic*, *Syriac*, &c. the ſingular Beauty alone of the *Hebrew*, would be ſufficient to convince any impartial Perſon, that they are the *Characters* given by divine Inſpiration to *Moſes:* And that thoſe already named, are of ſo barbarous and inelegant an Appearance, and every Way ſo uncouth, as juſtly to exclude them from any Pretenſions of that Kind.

As

As the *Hebrew* is confeſſedly the Original of all Languages, and the immediate Reſult of infinite Wiſdom, it cannot be ſuppoſed to be deficient of any Beauties, either in reſpect to the outward Character, or the inward Meaning conveyed thereby. And as it was *ſpoken* many Ages before it was *written*, ſo was it written long before any others; and therefore whatſoever Similitude there may be between ſome Characters in other Languages, and ſome in the *Hebrew*, that is only an Argument of their Deſcent, in thoſe Reſpects from it. It is ſurprizing indeed there ſhould be no greater, eſpecially in the moſt antient ones, the *Arabic* and the *Greek*; though there is no other probable Motive whereon to ground the Priority of the *Arabic*, but that it is moſt likely ſome of the *mixed Multitude* (who were the Original of that Nation, as the Name imports) who followed the Camp of Iſrael, might, perhaps, ſee the *two Tables*, and aim at ſome Imitation of it afterwards. But this amounts to no more than a mere Poſſibility; for had they learned from that Original, and that very early too, there ſhould have been a greater Similitude, as well as, in all Probability, Books extant in that Language much earlier. But, in this reſpect, all others are long before them. The moſt antient *Alphabets* have the greateſt Reſemblance; and it is moſt likely that lower down, they indulged a Liberty of refining, (as they thought) and finiſhing ſome Letters after a more agreeable

ble Manner to the Eye, whereby the Similitude became gradually leſs and leſs between them: though it is not ſo great in the moſt antient, as to induce a Belief, that they wrote very early, or from any regular, or correct Original. Conjecture, probably, was the chief Inſtructor in the general—though the Aſſertion of the Greeks, that their's was the Invention of *Cadmus*, carries an Air of Antiquity in their Favour; that Word ſuppoſing, either that it came from *the Eaſt*, or from ſome *Precedent*, as has been obſerved by a very pious and learned Writer, [now living] on the Signification of the Word *Cadmus* *.

This Purpoſe of infinite Wiſdom has been wonderfully anſwered in the pure and uncorrupt Preſervation of this Language and Character, notwithſtanding the Variety of Ages, Nations and People, through which it has paſſed; and the peculiar Providence of God, in this Inſtance, is worthy the ſingular Attention and Admiration of every Chriſtian. And if we are not loſt to the Weight of Reaſon, it is a moſt convincing Circumſtance in Support of what is alledged, concerning the Certainty and Integrity of thoſe divine Writings. For from the firſt Revelation of the Characters on *the Mount*, to

* In Hebrew קדם, with the Greek Termination *Cadmus*. Dr. *Hodges*, Provoſt of *Oriel Coll. Oxford.* If there was ſuch a Man, it is likely he brought it to them: Or if not, it would anſwer the ſame Purpoſe in Mythology, viz. that it came to them from *the Eaſt.*

the

the preſent Time, there have paſſed no leſs than *three thouſand, two hundred and forty ſix Years*, without the leaſt Alteration, either in the Language or *the Character*. Whereas the *Greek* (the next, I ſuppoſe, in Antiquity) has ſuffered many and great in both Reſpects: the antient Character being, in many Particulars, ſo unlike the preſent, that it has rather been preſumed, than certainly known, to be *Greek*. And as to the Language itſelf in it's preſent corrupted State, it is ſo adulterated by barbarous and foreign Mixtures, as ſcarcely to be intelligible by Scholars. The like or greater, has the *Latin* undergone, and very eminently in this our native Iſland; where encountering the old *Britiſh* and *Corniſh*, thoſe ſeveral Tongues ſtood long upon high Terms with each other, 'till our nearer Relation, the *Saxon*, compromiſed the Matter between them. Hence have we a greater Mixture of Tongues in our own Language, (and, I may add, of *Hebrew* Words too,) derived to us, from the *Phenicians* to the *Corniſh*, and likewiſe from the old *Celtic*, the Grandmother by the *Gothic* to the *Saxon*. The Variation of the *Character* is ſufficiently viſible, by looking but a few Ages back on our own Books, more eſpecially on the antient *Saxon*, and ſtill more ſo, in the leſs poliſhed Garb of the *Runic*.

Such has been the mutable Condition and Progreſs of thoſe venerable Tongues——which, like all Things elſe in Nature, (unattended with a peculiar Providence) have accompliſhed their

their deſtined Periods! But the *ſacred Language*, fit Emblem of it's eternal Parent, with whoſe firſt Works it is almoſt co-eval, lives through every Period immutable and unaltered, and expires but in the general Diſſolution of Nature.

If this be the Caſe in regard to this Language, and the divine Interpoſition has ſo continually attended it, doubtleſs it muſt be to anſwer ſuch Ends of infinite Wiſdom, as are of the higheſt Import to Mankind; and thoſe are, the Knowledge of God and Religion. The *ſacred Writings* are the only Repoſitory wherein this is contained, and are the outward Means, whereby alone we can acquire it. As that Knowledge will be ever neceſſary, ſo will the Means of conveying it: And there never will be any Time or Diſpenſation of Religion, that will ſuperſede them. As all our Ideas of Philoſophy, and Divinity ariſe from Nature; that only Book, which reveals to us the Origin and Powers thereof, muſt be always neceſſary: If it be always neceſſary, it will always be ſufficient for thoſe Purpoſes, for which it is neceſſary: And that is, a Rule of Faith and Manners. If the Knowledge of God and Religion be to be obtained, or diſpenſed without *outward Means*, why are the *Indians and Hottentots*, and other the more civilized *Heathens* without it? The natural Faculties of their Minds, and their *Capacities* of Knowledge, are, doubtleſs, as eminent as thoſe of Quakers, nor is their *Light of Reaſon or Nature*, at all inferior. They want

the Poſſibility, the outward Means—there is no other Reaſon to be given: and the only Difference between *Quakers* and *Heathens* in this Point is, the latter have not the *Means*, the former deſpiſe them. But why have they not the ſame immediate Inſpiration as the *Quakers* —why not the ſame *In-dwelling* of the Spirit, they ſo preſumptuouſly boaſt of? Can any Thing limit the Operation of the Holy Spirit—Is he [f] *a God at Hand, and not a God afar off?* If they are within the Reach, why are they not within the Influence thereof? Are they leſs the Objects of his Compaſſion, who are without the Scriptures, than thoſe who act in willful Oppoſition to them? If he be able to teach them, why ſhould he be ſuppoſed to be leſs willing? If the Spirit be the only Rule of Faith, whereby they are to be *taught all Things*, &c.—Why is he not a Rule to thoſe unhappy Wretches, in the ſame Reſpects, as to the *Quakers*, unleſs they are ſo totally *poſſeſſed* and *bi-godded*, as to leave no Portion to the reſt of Mankind? Theſe are Queries which naturally ariſe from their Aſſertion: And they are ſuch as they may anſwer if they can.

The Power of the Holy Spirit is no Ways affected by the Chriſtian Belief, that he acts in Conjunction with his own appointed Means, and *by them only*, whereſoever he is pleaſed to diſpenſe them. That he does not extend his bleſſed Influence univerſally and indiſcrimi-

[f] Jer. xxiii. 23.

nately

nately——to thoſe that reject, as well as thoſe that embrace thoſe Means, this does not argue a Limitation of that Influence, but an Incapacity in the Subject to receive it. For, doubtleſs, by Virtue of his abſolute Sovereignty and Dominion, as יהוה, it reaches every Thing, whether animate, or inanimate of the Creation: But if we reſpect him in the Oeconomy of the Covenant of Redemption, (wherein he has voluntarily engaged himſelf on our Behalf) then is he not אלה to thoſe, who are not within the Pale of that *Covenant*, nor will his ſanctifying Grace irreſiſtibly operate, where the Terms thereof are either unknown, or rejected. The Covenant was made for the univerſal Good and Salvation of Mankind, but is efficacious only on thoſe, who accept the Terms thereof. It was accordingly offered to all Men, in the firſt Exhibition of it to our great Repreſentative in Paradiſe; and would, as well as ſhould have been, the Rule by which all ſhould have walked, had there not been a fatal Deviation from it, whereby the greateſt part of the Univerſe is ſtill ſequeſtered from the Benefits of it. The Offence in the firſt was willful Rebellion, a renouncing their Allegiance, and a diſclaiming all Relation towards it: We cannot be at a Loſs concerning their Guilt, nor the Puniſhment it juſtly deſerves. But how far their unhappy Poſterity (which is no leſs than the whole heathen World) who continue in the Apoſtacy, are involved in their Guilt, we are not informed,

neither does it concern us to enquire. There may be many involuntary, and unavoidable Circumſtances attending thoſe ſo remote from the original Treaſon, that, were we to be Judges, might admit of much Mitigation; ſince, poſſibly, there might, at all Times, have been ſome, that would have been Profeſſors of the Chriſtian Faith, had they had the Means, and Opportunity of embracing it. But of this we can determine nothing. For who can tell how long the Vengeance of God may purſue ſo prodigious a Crime—or how far their preſent Situation may be of Choice or Neceſſity; or whether, after their firſt Rejection, any ſecond Means may in Mercy be offered to convince them of their Reprobacy; or, finally, whether they be Objects of the divine Compaſſion, or not?

But though we cannot be certain what will be their Condition hereafter, yet we are expreſsly told, that *the* [t] *Wicked ſhall be turned into Hell, and all the Nations that forget God.* Thoſe Nations have undoubtedly forgot him: but the Crime, at firſt, was a willful Deſertion from him, to the Service of the * *Heavens*, and worſhipping the created Powers, not only as God, but as אלהים Aleim, *bound in Covenant* for their Salvation—hereby [u] *ſerving the Crea-*

[t] Pſ. ix. 17.

* The שמים in it's threefold Condition of Fire, Light and Spirit—the material Trinity—the ruling Agents in Nature.

[u] Rom. i. 25.

*ture,*

*ture, more than the Creator, who is God bleſſed for ever.* This was a direct Breach of the firſt Commandment, [x] *Thou ſhalt not have other* (or later Aleim) *before me* *. The Sin in worſhipping the *mechanical Powers* was highly aggravated, by worſhipping them as Aleim—It was not only robbing God of that *Glory*, which he *will not ſuffer to be given to another*, but abſurdly ſuppoſing a divine Intelligence in them, and that they were capable of entering into *Covenant* for them, and ſo become proper Objects of Adoration. Whereas, though they are inveſted with an univerſal Empire in Matter, and made the Diſpenſers of all earthly Good to Mankind; yet are thoſe Powers but *mechanical*, nor can they deviate one Tittle from their appointed Rule of Action: neither can they enter into any Kind of Compact on any Behalf—nor are they entitled to any Homage or Thanks from us, for the Diſpenſation of thoſe Benefits, they involuntarily impart † to all Men. They are intirely ſubject to his Will —and therefore, to pay divine Honours to them, and ſuppoſing incontroulable Powers in them, they applied the *Name Jehovah*, (in Op-

[x] Exod. xx. 3.

* Hear, O Iſrael, JEHOVAH, our Aleim, is ONE JEHOVAH. Deut. vi. 4 —the ſame Yeſterday, to Day, and for ever—Thou art the ſame, and thy Years ſhall not fail—With him is no Variableneſs, neither Shadow of turning. Pſ. cii. 27. Jam. i. 17.

† He maketh the Spirits his Agents, and a flaming Fire his Miniſters. Pſ. civ. 4.

poſition to the third Commandment) to created Matter.

As Jehovah Aleim is *one* and the ſame *Eſſence*, though with *Three Perſons*, ſo is the Chriſtian * *Covenant*, which can ſubſiſt only on the Diſplay of *a Trinity*, but *one*, and the ſame. As but [y] *one Lord*, *ſo but one Faith*—, notwithſtanding the Diverſity of the external Exhibition of it, under the different Diſpenſations of Religion. This Diverſity of Service was unavoidable, from the Nature of the Covenant itſelf, between the Commencement and Execution whereof, a Succeſſion of Ages was to intervene: during which, the Memory of the

* אלה the Oath—the Curſe, Bann, or Execration, the penal Sanction thereof—Hence the ſacred Perſons are denominated— אלהים Aleim, thoſe who have bound themſelves under the higheſt Obligation; and denounced the tremendous *Alé* on all, who either reject, or break the Terms that are graciouſly offered them thereby—the phyſical Idea of *Alé* ſeems to be taken from that noxious Action of the *Al*, or the Fluid, (whether ſingle or joint, is too ſubtle to be cognizable by our Senſes, and not diſcernible but by its Effects) whereby both Vegetables and Animals, are inſtantaneouſly (as we may ſay) Death-ſtruck—which may be better conceived by the Terms commonly uſed for thoſe Effects, than by any *phyſical* Attempts to deſcribe them: the Words are *Blaſting* and *Blighting*. How applicable is the Word אלוה *Aluc*—*the blaſted one*, or as Iſaiah calls him, *the ſmitten of God*, to Chriſt, when under the Preſſure of the divine Wrath—whereby the Fluids of his precious Frame were ſo exceſſively agitated, as to perſpire in *Drops of Blood* at every Pore,— to fill him with the foreſt Amazement, and to make him *exceeding ſorrowful*, *even unto Death*.

[y] Eph. iv. 5.

gracious

gracious Complotment of the ſacred Perſons—of the great Atonement, and the future Advent of the *Meſſiah*, could never have been preſerved, nor their Faith kept alive, but by a viſible Repreſentation of them, by Sacrifice, Type, and Emblem. This, with a ſuitable Faith attending it, was their whole Service, which neither did, nor could ſubſiſt in any other ſignificant Form. [z] *He hath ſhewed thee, O Man, what is* * *good, and what doth the Lord require of thee, but to* † *do Juſtice, to love* ‡ *Mercy, and to walk humbly with thy God.* This is the Subſtance of a Chriſtian's Duty ſtill—there is no other Difference, than in the outward Manner of expreſſing it: They were to ſhew their Faith by the *Types*, we without them. Thus had they a *View typical*, of their Redeemer—a daily Earneſt of what they expected from him; in like manner, as we, at this Period of Time, have a *View commemorative*, of the ſame gracious Perſon, who has fulfilled all thoſe Expectations. But they knew that Service was to ceaſe, and their Obligation to it, would be cancelled at his perſonal Appearance in human Nature.

[z] Mich. vi. 8.

* טוב the good Thing—the Revelation of the Covenant of Grace.

† עשות משפט to typify the Object of Juſtice, or Judgment—till he came in the Fleſh, which was the Buſineſs of the Law, or *Letter*—the graphical, or *deſcriptive Service*, as it *literally* was.

‡ חסד the *merciful one*, through whom we receive Mercy, and for whoſe Sake, we ſhould extend it to others.

The determinate Time, then, being come, wherein, according *to Covenant*, he was to take Fleſh, the *ritual Service* which led all to this End, could no longer continue; but like the Power and Intention of a *Repreſentative*, muſt vaniſh at the Appearance of the great *Original*. Accordingly he himſelf informs us, viz. [a] *Sacrifice and Offering thou wouldſt not* (i. e. the longer Continuance thereof) *then ſaid I, lo! I come to do thy Will!* Then did he ſtoop from inexpreſſible Glory, to the loweſt Form of human Nature, and therein ſuffer the Vengeance due to all Mankind, and made full Satisfaction for the Sins of the World. This done, [b] *there remaineth no more Sacrifice for Sin.* The Duty of a Chriſtian under the typical State, was the ſame then, as is ours now, viz. to love the Divine Perſons for concerting the great Plan of Redemption—to accept the Terms of it with Gratitude, and endeavour, to the utmoſt of our Abilities, to perform them—to bear a charitable Affection to all Men, as Brethren both by Nature and Grace, and capable of the Mercies of one common Redeemer. Though we cannot, like the Quakers, attain to abſolute Obedience, ſinleſs Perfection, and perform all Righteouſneſs; (indeed to attempt this, would be the higheſt Preſumption in Chriſtians, precluding the Neceſſity of the Covenant, and rendering the Satisfaction of *Chriſt* abortive) we can yet perform ſuch Terms, as will be accepted in-

[a] Pſ. xl. 6. [b] Heb. x. 26.

ſtead

ſtead thereof. We can believe that they have ſworn to ſave us, conſequently, that we cannot ſave ourſelves—that the Satisfaction demanded for the original Offence, was fully paid—that the Wrath of God was thereby appeaſed, and that the Suffering of our Surety diſcharged the Debt incumbent upon us.

But the *Covenant* does not operate on thoſe, who do not acknowledge it's Obligation, nor ſubmit to the Terms thereof. It's bleſſed Influence does not extend to *Infidels*, *and Sceptics*, to thoſe that ſteer by no other Rule, than the Light of *Reaſon and Nature*—who endeavour to juſtify themſelves by their *own Merits*, and depend upon *Morality and Sincerity*, excluſive of all Belief of the Scriptures, and the only Means of Salvation therein ſet forth. This does, in no reſpect, limit the Mercy and Benignity of the Deity: for though that, like every other Attribute be infinite, there are Inſtances, where it can have no Effect, and Cauſes which may ſuppreſs it's Influence. The Caſe is parallel between Prince and Subject—All earthly Princes are Aleim in reſpect to their own Subjects: They ſtipulate in that mutual Contract between them, to defend, protect and ſecure them, both in their Perſons and Properties, from the Inſults of foreign Enemies, and to diſpenſe to them the various Bleſſings of Government, and preſerve them in the quiet Enjoyment of them. The Subjects, on their Parts, promiſe a faithful Allegiance, and chearful Submiſſion to his

Commands — a Readineſs to oppoſe all that would inſult his Perſon, or the Dignity of his Crown, and finally, an univerſal Obedience and Conformity to his Laws. Theſe are the reciprocal Conditions of the contracting Parties. No Subject, after ſuch an Engagement, has the Liberty of queſtioning his Prince's title, or of diſputing the Legality of his Orders, or of refuſing a due Obedienee to them. Neither can that be called Obedience, nor will it be accepted as ſuch, as is, not only not conformable to the ſtipulated Agreement, but even directly contrary to it. Neither will it avail them any Thing, to plead *Conſcience*, or a ſuperior Light within them, whereby they may think their Obligations to it may be diſpenſed with: nor the *Sincerity* of their Intentions, nor the *Uprightneſs* of their Actions in reſpect to the Cummunity. Theſe Conſiderations are of no account in the Caſe; for even the *Quaker* allows [c] *Obedience to be better than Sacrifice.* But whatſoever is foreign to the Contract, is not Obedience, but *Willfulneſs*; and every Act proceeding from ſuch a Principle, howſoever upright the Intention in performing it, is criminal; becauſe it is a departing from, and Oppoſition to, that preſcript Rule, which is the Ground of Obedience, and whereby alone it can be eſtimated. If ſuch a Subject ſuffer for his Contumacy, or Treaſon, ſurely it is not for the want of Mercy in the Prince to ſave him, but becauſe he has forfeited

[c] 1 Sam. xv. 22.

his Protection, by renouncing his Allegiance, and rendered himself, not only unworthy, but even incapable of his Mercy. I say incapable, because inconsistent with the Terms of that Agreement, whereby he is bound to punish Traytors. No Person therefore, who continues in a State of Rebellion, be it either civil, or religious, can be an Object of the Prince's Favour, nor even have the least Hopes to expect it; for it is altogether unreasonable for a Person to hope for Mercy and Protection from that Prince, whom he does not previously believe to be possessed of a Power to save him. This argues no Defect in the Covenant itself, nor in the Terms, through which the Benefits of it are dispensed. But whosoever perishes by it, perishes intirely through the Depravity of his Will, and the Obliquity of his Judgment. [d] *If the Gospel be hid, it is hid to them that are lost.*

As the whole of Religion is exhibited in the Covenant, so have we no Knowledge of that Covenant, but *in and by* the *Hebrew Scriptures*, as is evident from the Writings of all those who are either ignorant of them, or disbelieve them. It is manifest, the *Quaker* knew no more of it, than the savage *Indian* — nor that our modern Reasoners, and Men of Nature have any Knowledge of it, is as plain from their Writings and way of reasoning: and for the want of it, the Faith and Principles of Religion—the Rule and

[d] 2 Cor. iv. 1.

Mea-

Meaſure of Obedience, and whatſoever concerns a Chriſtian to know, will ever remain unſettled, and liable to further Diſpute among them. This has given Occaſion to that Variety of Sects and Opinions, that prevails in the World. Hence proceed thoſe different, falſe, and contradictory Apprehenſions concerning the Deity—and thoſe infinite Wrangles, and jarring Aſſertions concerning the Divine Attributes, which are ſeemingly inconſiſtent with each other, and not to be reconciled but by the PERSONALITY in the JEHOVAH, and the different Parts they are pleaſed to act in the Covenant of Redemption. For ſuppoſing (as the Deiſts do) but ONE Perſon in the Godhead, and him to be infinitely juſt—how can thoſe Attributes of rigid *Juſtice* and relenting *Mercy*, be exerted by the ſame *one Perſon*, at the ſame Time, both to the Deſtruction and Salvation of the ſame Object? It is impoſſible, and will for ever be ſo, but on the previous Acknowledgment of a *Trinity* in the Eſſence—acting in the gracious Oeconomy of our Redemption, conſiſtently with their own Glory—with the original Treſpaſs; the Exertion and Satisfaction of *Juſtice*; the Interpoſition of *Mercy*; the Offer of *Strength and Aſſiſtance*, and every other Attribute of the Godhead.

All this, I ſay, is exhibited to us in the *Covenant*, and brought to ſenſe by that expreſſive *Hieroglyphic* the * CHERUBIM: it was indeed, the

* The Repreſentation of the Trinity in Covenant—

See

the principal Buſineſs of the *written Revelation* to explain it—inviſible Perſons and Things, by viſible Repreſentations and Pictures, by Types, Emblems and Sacrifice. If theſe are *Shadows*, as the *Quaker* dreams, they are yet ſuch, as without which, the *Subſtance* cannot be known: And by this Shadow, we may as certainly know what the Divine Perſons have done, are ſtill doing, and will hereafter do for us, as the *Height* of a Tower may be mathematically aſcertained by it's *Shadow*. For they laid themſelves under the Stricture of an Alê, to perform the Conditions of the *Covenant*—[c] *For God more abundantly to ſhew to the Heirs of Promiſe, the Immutability of his Counſel, confirmed it by an* * *Oath, that by two immutable Things, in which it is impoſſible for God to lye, we might have a ſtrong Conſolation.*

And as it was neceſſary we ſhould be informed of the Nature and Subſtance of the Covenant, ſo was it alſo, that we ſhould be of thoſe

See the learned *Bate*'s excellent Treatiſe on the Cherubim: where every Thing relating to this ſacred Hieroglyphic, is judiciouſly ſtated, and ſupported by Scripture Proofs, againſt the futile Objections, and evaſive Arguments of the preſent learned Archdeacon of *Northumberland*.

[c] Heb. vi. 17, 18.

* By an אלה Alê—which ſhews indiſputably from the Name *Aleim*, which they were pleaſed to take from this Denunciation, that they laid themſelves under the Obligation of it: And though it were impoſſible they could fail of their Engagements, yet did they condeſcend hereby to remove all Poſſibility of Diſtruſt on our Part, that we might have a *ſtrong Conſolation*.

Sacred

Sacred Perſons that entered into it. But as our Capacities are finite, and we can take in no Ideas, but through the Organs of our Senſes—it was therefore impoſſible we ſhould comprehend any Thing of that inconceivable *Modus of being*, whereby the ſacred *Three* exiſt in perfect *Unity*, without ſome viſible Repreſentation to convey it to us. The CHERUBIM therefore was, from the Fall of Man, inſtituted as a ſtanding and lively *Picture* of this important Truth—and to ſhew the perpetual Uſe of it during the whole *typical* Diſpenſation, notwithſtanding the Revelation of Writing *by Letters* to *Moſes*, was continued to the End of that State. The *Trinity in Unity*, (the Baſis of the *Covenant* and the Chriſtian Faith,) was hereby viſibly repreſented by the Inſtances of ſuch Creatures, as were the moſt excellent and chief of their reſpective Kinds—the *Bull* for the tame, the *Lion* for the wild, and the *Eagle* for the winged Species: the *Lion and Man-united*, for the Incarnation of the *ſecond* Perſon—and all theſe * ſeveral Viſages upon *one Body*. Theſe awful Figures were placed on each End of † *the Ark*, (of which they were an undivided Part) in that innermoſt Receſs of the Temple called the ‡ *Holy of Holies*, the Emblem of the ſeparate and unapproachable Reſidence of the inviſible

* Called פני יהוה the Faces or Perſons of Jehovah.

† Called ארון ברית the Ark of Purification, whereon the Blood was ſprinkled, by which we are cleanſed.

‡ קדש קדשים the holy Place of the holy ones.

Perſons.

Perſons. There they ſtood in a covenanting Poſture, reſpecting the Blood and Incenſe which was ſprinkled before their Faces, and which they would accept as a Figure of the great Atonement. Into this Place went the High-Prieſt *only*, and he but once a Year—which ſpeaks ſo plainly, as needs no Comment. Theſe Figures were the § *Model, Pattern*, or *Shadow* (ſo far as ſpiritual Things can be repreſented by Matter) of the *real* Perſons in the Heavens, before which the typical Exhibition was made: and *Chriſt* was the real High-Prieſt, or Interceſſor—the || *Miniſter of the holy ones* and *of the true Tabernacle*, of which the *Ark* was but a *Type*. Hence he is called, by the ſame great Apoſtle, [f] *The Mediator of a better Covenant—ſaid to obtain a more excellent Miniſtry*—in this reſpect moſt truly ſo, inaſmuch as his *real Blood* which he now exhibits in Heaven, and his perſonal Miniſtry is preferable to the *typical Blood and Prieſt* that offered it. And as all theſe Things were but figurative, he ſays again, [g] *the Law made nothing perfect*. It was not the Buſineſs of the *Law to make perfect*—but it was the * *Introduction of the better Hope*. Perfection and Completion was not the Intention of the legal Service — [h] *Chriſt was the End of the Law for Righteouſneſs to them that believe*. He was

§ Ὑποδείγμα καὶ σκιᾷ τῶν ἐπουρανίων. Heb. viii. 5.
|| Τῶν ἁγίων λειτουργὸς. Ib. 2.
[f] Heb. vi. [g] Ib. vii. 19.
* Ἐπεισαγωγὴ. [h] Rom. x. 4.

תם the *perfect one*—the Subſtance of, and in whom all the *legal Perfections* centered. And the Law directed to him, and was the *School-maſter*, by which that *better Hope was introduced.*

As the *Trinity* and *Covenant* do mutually confirm each other in the *Cherubim*—in like Manner do the † *Heavens* in their *triune* Capacity of *Fire*, *Light*, and *Spirit*, moſt fully demonſtrate the *Perſonality* in the Godhead, and moſt explicitly point out the Adminiſtration of the reſpective Agents therein, in the Covenant of Grace. Theſe have the Dominion throughout this Syſtem——their Power and Influence is in every Part of the World, and on every Subject of Nature. The Evidence therefore and Certainty of our Religion (as the Cherubim and Shemim are) does not reſt on the vain Caprice of Diſputants—the arbitrary Conſtruction of Words, nor the imaginary Deſcriptions raiſed thereon: But on that immutable *Mirror*, *the Machine*, which will perpetually reflect the ſame Ideas of it's Antitype, whereſoever it's Actions are underſtood. The Adminiſtration in the Covenant of Grace, is repreſented by the Office and Operation of the natural Agents, which is deſcriptive of the whole Oeconomy,

† שמים the ruling Agents in Nature, the Heavens, or Names—whereby, as the Pſalmiſt ſays, the Glory of God is declared, xix. 1. One would think this might afford ſome Idea of a Trinity, eſpecially as the רקיע, the fluid Subſtance thereof in Expanſion, ſheweth the Operation of his Power.

as

as far as *Matter* can hold Reſemblance with *Spirit*. From the different Modifications, and Functions of the Powers and Actions of the *Heavens*, are the Terms of *Father*, *Son*, and *Holy Spirit* borrowed — the Adminiſtration of the Covenant worded — and our Faith in the *Creeds* expreſſed in Conformity to it. Though there are *Three* in the eternal *Jehovah* that became *Aleim*, under the conditional *Malediction*; yet there are immediately but * *Two*, whoſe Agency reaches us. And though every Act of the Divine Perſons (abſtractedly ſpeaking, and without reſpect to the Covenant) may be ſaid to be the Act of the *whole Trinity*, as the Eſſence is but *one*, and indiviſible; yet oeconomically ſpeaking, is it reſtrained to *one* particular Perſon in the Deity. So is it in regard to the *Shemim* or *Heavens*, conſidered in a *three-fold* Capacity: Whatſoever particular Act or Effect may be aſcribed to the *Light*, or to the *Spirit*, may in ſome Senſe be ſaid to be the Act of the *whole Shemim*, as the *Fluid* is but one; yet relatively ſpeaking, and from it's particular Effects on Matter, muſt be attributed to *one* only. And here likewiſe it is obſervable, that there are but † *Two* of the natural Agents, the *Light* and the *Spirit*, whoſe immediate Influence is perceptible in this Syſtem. The ſame Reſemblance holds alſo in reſpect to the *Co-equality*, as we

* מלאכים Angels, or Agents, *Chriſt* and the Holy Ghoſt.

† שמש and רוח two of the material Agents.

have

have juſt ſeen in regard to the *Number* of the Agents. There is neither *Priority*, nor *Subordination* to be found in the *natural*, any more than in the *ſpiritual:* the *ſeeming* ariſes altogether from the Difference in Adminiſtration. The FIRE, the *firſt Name*, or Power in the material Trinity, ſubſiſts at the Orb of the Sun, and there only, as *ſuch*—it could not act in quality of *Fire* throughout the Syſtem, as neither we, nor the other Subjects, could be able to bear it's Power. So neither could we the *Wrath* of the *Father*, of which it is the *Type*. The LIGHT, the *ſecond Name* or Power, is the ſame in Subſtance with the *Fire*, but different in reſpect to Condition, or Office—conſiſting of Atoms ſomewhat more adhering; of a more benign and placid Influence, the Builder and Cheriſher of our Bodies, and of every Thing elſe in Nature. This *Name* is *generated* by the Action of *Fire* at the Orb of the Sun, and thence *ſent* out by it's violent Preſſure for the Purpoſes abovementioned. Thence it [1] *comes forth, as a* * *Bride-groom out of his Chamber. In them hath he placed a Tabernable for the Light:* In that Tabernacle the *material Fire* acts—as the Divine *Wrath* did in the Tabernacle of *Chriſt*'s Body. The SPIRIT, the *third Name* or Power, is the *Ghaſt*, or *Breath*, proceeding from the former *two:* It is ſtill of the ſame Subſtance with them, though different in reſpect to Con-

[1] Pſ. xix. 6. Ib. 5.

* כחתן as a Son, מחפתו from the place of Generation.

dition,

dition, or Office—consisting of larger Atoms, (or rather of the same Atoms adhering in larger Masses) and therefore the better suited for the Purposes of preserving, and compressing all natural Bodies. This *Name*, in respect to it's natural Oeconomy; proceeds *immediately* from the * LIGHT, though *remotely* from the † FIRE, and *jointly* from *both*. This *Name*; by that immense Pressure of the Expansion upon the whole Substance of the Heavens, and upon every Atom of Matter, is returned, from the Confines of the System, to the Orb of the Sun ‡, the § *grand Focus* of Nature—— whence

* *Christ* breathed on them, and they received the Holy Ghost. John xx. 22.

† I will pray the *Father*, and he shall give you another Comforter. But the *Comforter*, whom the *Father* will send in *my Name*. John xiv. 16. 26. This is the *Procession* of the Holy Ghost—not in respect to *Essence*, or any *Inequality* of the Divine Persons therein; but altogether to the *Manner* of acting in the *Oeconomy* of the Covenant of Grace —and the Idea is taken from the respective *Offices*, and *Manner* of Action in the natural Agents.

‡ The תֵּאוֹרֶת, Theca Solis—the Pistrinum, where the Mill stands; the Place where the Corn is sent to be ground.

§ Here is the first Spring of Action — where all Heat, Vigour, Motion, and every thing short of spiritual Life commences. It is the Center, the Heart, through which the Spirit or *Halitus* passes, and becomes the *Light and Life of the World*. Here is the very Essence of the *Shemim* or *Heavens*, the TRINITY of NATURE—where the *Union* of *Substance* is so strict and intimate, that the *Distinction of Condition* is almost lost to our Conception. Here FIRE, LIGHT and SPIRIT, are so surprizingly *conjunct*, yet *di-*

whence that violent Colliſion, by which the Action of Fire commences — whereby the Maſſes of *Spirit*, or *ſtorken'd Air*, are ground into Duſt or Atoms of Light, as the Grains into Flower of Wheat. This *Name*, though *third* in natural Order or Succeſſion, is no ways inferior in *Subſtance*, only different in *Condition*. For the Fire, though *firſt* in the cuſtomary Order of Speech, could not be ſupported, nor maintain it's Quality *as ſuch*, but by the perpetual Influx of the *Spirit* to feed it: and the Emiſſion of the *Light* is the neceſſary Conſequence of that Action of the *Fire*. Thus do the *three* natural Agents exiſt the *ſame in Subſtance*, though *different in Condition*—They are in continual Circulation, Exchange, and mixing with each other, and in perpetual Ingreſs, Egreſs, and Regreſs: *Spirit* becoming *Fire*—*Fire* generating *Light*——and *Light* becoming *Spirit* again.

The Difference in reſpect to *Condition* in the natural Agents, is as neceſſary for the uniform Preſervation of all the Orders of Beings, and Succeſſion of Things in the viſible *Syſtem of Nature*—as is the Diſtinction of *Office* and *Perſonality* in the Divine Agents, for the making of the *Covenant* at firſt, and for their acting purſuant thereto, in every Thing relating to the inviſible *Syſtem of Grace*.

*ſtinct*, that (though Matter only) our Senſes are almoſt loſt in Aſtoniſhment at it.

The

The *Fire* could not act in that Quality throughout the Syſtem, nor be every where *ſubſtantially* preſent, without the Deſtruction of the whole.

The *Light* therefore interpoſes betwixt *it and us*—endures the *Severity* of it's Action, and tranſmits the ſalutary Effects of it's *mediatorial* Influence to all Things here below. It has, on this account, moſt deſervedly, the Rule in this Syſtem—not from any accidental Cauſe, but from the very Nature of the Agents themſelves. For as they ſubſiſt by a conſtant and immutable *Preſſure* on each other——this *Preſſure* has the ſame Effect on the Oeconomy of their Actions, as the Alê has on the *immaterial*. Theſe will not vary, on account of the *Oath*—the other cannot, becauſe of the continual *Streſs* upon them. Hence is the *Light* the immediate, neceſſary Conſequence—effulgent Brightneſs—and, as St. *Paul* ſpeaks under the ſame Idea—[k] *the expreſs Image of his Perſon*; i. e. as *Light* is of the *Fire*. It has the * Precedence in this Syſtem: it's Office is to viſit every Part of the Univerſe—to act upon and in all Animals and Vegetables—to touch every Atom of Matter—to paſs between and in the Interſtices of the Atoms, of which the hardeſt Solids are com-

[k] Heb. i. 13.

* It is called מלך King, Ruler, Leader, and was worſhipped as ſuch, by all the Heathen World—and is often ſpoke of in the Holy Scriptures, by this Title, under ſeveral Terminations, as *Molech Milcom* &c.

poſed, viſibly between thoſe of Diamond and Glaſs—to collect the Atoms, by which the Bodies of all Creatures, Trees and Plants, are formed, nouriſhed and increaſed—by which they are continued of their proper Size, Figure, and Dimenſions, and whereby they have Life, Stability, Strength and Motion. It invigorates every Muſcle—enlivens every Nerve; and gives that due Tenſion to the whole, by which the animal Faculties are regularly exerted—and finally *Viſion*, the nobleſt of the Senſes, material Knowledge, to every Creature. So * *the Word of God* (deſcribed under the Idea of *Light*) [l] *is quick and powerful, ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and a Diſcerner of the Thoughts and Intents of the Heart.*

The next Agent in the natural Syſtem is the *Spirit*, or *Breath*. It's Dominion is univerſal—it's *Office* is to † *ſeparate* the proper Atoms for their reſpective Services, in the various Orders of Nature. By this was [m] *all the Hoſt of Heaven made—By the Breath of God is Froſt given*

* דבר יהוה the *Light*, the ſecond Perſon in the Eſſence—the Revealer, or Bringer to Light—whatſoever maketh manifeſt, is Light.

[l] Heb. iv. 12.

† *Separation* is the Office of the created Spirit in Matter—and is the natural Idea of *Sanctification*, *Holineſs*, &c. the Work of the uncreated Spirit in Grace, and Newneſs of Life.

[m] Pſ. xxxiii. 6. Job xxxvii. 10. and xli. 21.

—*Coals*

—*Coals kindled.* It acts from the Extremities of the Syſtem—within the Shell of the Earth, and on the great Abyſs of Waters there—thence raiſes Vapours, encloſes them in viſcid Matter, carries them into the Air, and cauſes them to deſcend in Snow, Rain, Dews, &c. for the Refreſhment of the Earth, and the ſeveral Animals and Vegetables thereof. It acts *on* all Bodies by Compreſſure——binding Solids in the hardeſt Manner, and pervading ſuch whoſe Pores will admit of it's Paſſage——*in* all the Tubes of Vegetables, and Bodies of Animals, by conveying Air to the Lungs, from whence ariſes Reſpiration, whereby the Life, together with all it's Functions, is preſerved. By the Operation of this Agent, is every Thing in Nature generated, compreſſed, preſerved, and by Succeſſion renewed, and continued onwards. So by the Holy * *Spirit Jehovah*, are our intellectual Faculties renewed — [n] *by the waſhing of Regeneration, and by the renewing of the Holy Ghoſt* †. He is the *Renewer* of our Minds—the *Sanctifier* of our Perſons and Affections.

* רוח יהוה the *Spirit*, the third Perſon in the Eſſence —the Regenerator, the Renewer of the inner Man.

[n] Tit. iii. 5.

† This Text ſufficiently proves the previous Uſe and Neceſſity of the external Symbol of Water in Baptiſm—as a viſible Sign, and Mean, whereby alone, we have Reaſon to expect the inviſible and ſanctifying Graces of the Holy Spirit upon our Hearts.

But then his Influence and Action upon us, is in the ſame Order, and after a parallel Manner with his *Type* in Nature. There is no ὕστερον πρώτερον, no Inverſion of Order more in the *one*, than in the *other*. For as in the Syſtem of *Nature*, the *Light* ever precedes the *Spirit*, rules and directs it's Motion; even ſo is it in that of *Grace:* the Spirit will not impel, without the previous Action of the Light, to rule and direct it's Motion. There muſt be Knowledge ariſing from a laborious Search into the Holy Scriptures — of Nature and Philoſophy from the Machine, it's Powers and Actions on Matter, from whence only we acquire all our Ideas of Divinity, of the Trinity, and Covenant of Grace. There muſt be a due Exertion of the rational Faculty, and a conſtant Employment of it on ſuch Subjects, as are conducive to this End—a regular Uſe of all outward Means, and more eſpecially of *Revelation*, wherein all Knowledge is contained. This done, it is reaſonable to expect his bleſſed Influence on ſuch laudable Endeavours—That he will ſanctify thoſe Means to their deſired Purpoſes; by illuminating our Underſtandings, and impelling us onward by a gradual Growth in Faith, Humility, Purity, and all other Chriſtian Virtues —[o] *till we come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Fullneſs of the Stature of Chriſt.*

[o] Epheſ. iv. 13. 16.

To

To perſiſt therefore in a willful Ignorance, a ſullen and contemptuous Diſregard of the Holy Scriptures, and a total Neglect of all *outward Means*; and yet to pretend to an extraordinary Degree of *Inſpiration*, is a moſt abſurd Arrogance, and impudent Mockery of the Holy Spirit, as well as a prepoſterous Inverſion of the Order both of *Nature and Grace*. What a ridiculous Preſumption, and conſummate Aſſurance would it argue in a Parcel of ignorant Subjects, to deſpiſe and reject the Laws of the Land, and to *meet weekly or monthly* in a ſeparate Place by themſelves, and there wait in profound *Silence*, perhaps for Months together, and expect an *immediate* Information from the Prince, without any *Means* to convey it: And whatſoever they ſecretly imagine, under ſuch Expectations, to aſſert ſuch to be the *Rule* of their Practice and Obedience. Suppoſe their ſecret Suggeſtions ſhould either be not conformable, or ſhould contradict the Laws of their Prince, and he ſhould call them to an Account for their Tranſgreſſions——what would it avail them, to plead an *inward Rule* for their Guide —that they had walked by the *Light within* them——that in all their Actions, they had obſerved a ſtrict Regard to the Dictates of *Reaſon*, *Morality*, *Sincerity*, &c. and whatſoever plauſible Superſtructures may be raiſed on that Foundation: What is all this to the Purpoſe? I require, ſays the Prince, an Obedience to my Laws: Theſe are *the Rule* you are to walk by.

—These are the Standard of Faith and Practice to all my Subjects, and I expect them to walk by the Direction thereof. They contain a full and perfect Declaration of my Will, in every Thing that concerns them to know—To these you are to appeal for Instruction, and by their Determination to abide. I have given them as a Means, whereby you are to regulate your Actions — you are to consult them for that Purpose. And if any Thing has prevented your understanding them in their *original Languages*, there is an Order of Men, set apart by my Appointment, whose Office and Duty it is to expound them to you, and to solve such Difficulties as may present themselves in the Course of your reading. Besides, for the general Good of my Subjects, I have caused them to be translated into your own vulgar Tongue, whereby they become, by a diligent Consultation of them, a sufficient Direction to every one, and suited to every Capacity. And I require no more of any one, than may be reasonably expected from that particular Station, or Calling, wherein he is placed. You are therefore to expect no *immediate* Interposition from me, or that I should condescend to give you a *fresh* Information, or satisfy your importunate *Waitings*, on every imaginary Occasion. They are before you, and you are to use them, or neglect them, at your Option — I lay no Restraint on any one: But let me inform you, that if you despise them, it is at the Expence of your Allegiance,

giance, and what you must answer hereafter—for I will judge my Subjects by no *other Rule.* I have therein declared, that though I would not interpose, nor subject myself to that needless Tautology, you perversely and fondly look for, yet I would not be wanting, (though not apparently) to give such imperceptible Assistance to my faithful Subjects, as is consistent with my *written* Direction, and the Free-Agency of their Wills: For herein lies all the Foundation of their Merit, and of my future Distribution to them—For if they had not a perfect Freedom of Choice, they could have no Pretensions to my Favour; neither could I in Justice punish for Disobedience, if it were not in their Power to avoid it. All your Pretensions therefore to an *inward Light*, and Appeals to that as your *Rule*, are not only inconsistent with my *written Law*, but what will render you obnoxious to my heavy Displeasure—and all your Assurance, built on the imaginary Merit of mere Morality and Integrity, will prove vain and delusive; for these are not the Tests of your Obedience, nor what you will be judged by. Do not mistake me, nor suppose, I would discourage the Exercise of these Virtues; by no Means —my written Law abounds with frequent Exhortations, and strong Inducements thereto: But they are no farther acceptable to me, than as they are performed on this Motive — a previous Faith in, and Love of my Person — an Imitation of my great Example, and the best Evidence

Evidence you can give, of their proceeding from that Principle. But abſtractedly conſidered, and on their own *naked* Account, they are Conſiderations merely of a temporal Concern, and no ways the Object of my future Attention: they have already had their due Reward, by anſwering your own tranſitory Purpoſes—and the Merit of them muſt expire, when thoſe Conſiderations have no longer Exiſtence. They are at beſt, but negative Qualifications—ſuch as would rather prevent my Diſpleaſure, than procure my Favour. But when they are urged on a different Principle, excluſive of the Motive above, nay in Oppoſition to it—pleaded as *ſufficient* in their own Nature, from whence they will demand my future Rewards: then be aſſured, I will reſpect them in no indifferent Light, but of a Nature highly offenſive and diſguſtful. Neither imagine you have a Right either to transfer your Allegiance, or to pay it after your own willful and ſeparate Manner; for it is in Effect, a denying my Right of Sovereignty to refuſe your Compliance with the preſcript Form of Service—neither ſhall I eſteem that an acceptable Service, that does not run in the Channel I have directed. Do not delude yourſelves, nor mock me, with *a voluntary Humility*, nor puff up your *carnal Minds* with an affected Sanctity—nor arrogate to yourſelves that fond Diſtinction of being my *peculiar People*, nor a diſtinguiſhed Place in my Affection, on ſuch vain and ridiculous Motives, as a ſanctimonious Garb,

and a moroſe and ruſtic Deportment. Think not that I could be captivated by ſuch unworthy *Peculiarities*, and trifling Artifice—or that my Service cannot conſiſt with a decent Alacrity, and an innocent Freedom of Carriage.

But to return. As the natural Body is enlivened and ſupported by the joint Action of the material *Light and Spirit*; ſo whenever thoſe Organs, Tubes, Nerves, and other Veſſels, in, and by which they act, are diſordered or broken —the Health, Vigor, and Life (the *ſenſible* Knowledge, and proper Accompliſhments of that Body) are either interrupted, or totally ſuppreſſed. It is no longer a fit Machine for thoſe Agents to perform their Actions upon. It is become a lifeleſs and inanimate *Caſe*, where all the ſeveral Movements are at a Stand. Even ſo is it in reſpect to the ſpiritual Man, and the Actions of the immaterial Agents upon him. The Soul is the only Subject of their Agency—and on *that* they will act, whenſoever it is duly qualified for that bleſſed Influence. Chriſt is the * *Life*—but there muſt be a fit † Inſtrument for him to act *in*. The Soul then muſt be very *actively* poſſeſſed of intellectual Knowledge, Faith and ſuch other Qualifications, as are acquired by the outward Means, the Scriptures, as without which, the *divine Light* cannot irradiate upon it. It muſt alſo be clean, and unpolluted—free from *Pride*, that curſed Leaven, and burning Leproſy of it: purified

* Ζωή Giver of Life.

† מאדת *Theca*, or Subject.

and

and emptied of all infidel, baſe, and unworthy Affections, and thus will become a fit *Lamp* for the *true Light* to act in. [n] *Know ye not your own ſelves, that Jeſus Chriſt is in you, except ye be Reprobates?* But if ye are *Reprobates*, he is not in you. But how, or why, is he not in you—is it through a want of Power in him, or of Capacity in yourſelves? Doubtleſs from the latter. For as the Functions of the natural Agents in our Bodies, are either totally ſuppreſſed, or rendered very irregular, through an habitual Immerſion in Intemperance, or Exceſs of the Paſſions—in like Manner are the Actions of the Divine Agents, and the Influence of their bleſſed Confederacy, either utterly extinguiſhed, or greatly interrupted through the Obliquity of Action, in that immaterial Principle. The Action upon it muſt needs be in Proportion to it's Qualification to receive it. There muſt be a Capacity in the one to receive, as well as a Power in the other to give. If the Soul does not exert it's Faculties at all, as in the Caſe of Ignorance either unavoidable, or willful—it may then be ſaid to be inanimate, or incapable of any Action upon it. If it exert them on a wrong Principle, in Oppoſition to the revealed Means, in Support of it's own Ability to acquire future Happineſs—it is then unworthy of that Aſſiſtance, which by it's own Principle it rejects. And theſe Habits of the Soul, are as much the Deadneſs, and Prevention of any

[n] 2 Cor. xiii. 5.

ſpi-

ſpiritual Benefit upon it, as the others are of the Body——they are the Vices of it, the Clogs and Impediments of any Influence, and what do, in their own Nature, bring it to it's proper Death. But as the Faculties of the Soul muſt be exerted to the uttermoſt of our Abilities, ſo muſt they be on ſuch Subjects and Means, as he himſelf has appointed, whereby to make them effectual upon us. We need not then deſpair of his Aſſiſtance—[o] *For with the pure thou wilt be pure, and with the perverſe thou wilt be perverſe.* [p] *The Candle of the Wicked ſhall be put out.* [q] *Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you?* But he will not dwell in a polluted Veſſel, in a Temple unfit for his Reception. But how ſhall we know what Temples he will dwell in? Our Saviour will tell us, in his Anſwer to him, that *Judas* betrayed the Son of Man with a Kiſs:—[r] *If a Man love me, he will keep my Commandments, and my Father will love him, and we will come unto him, and make our Abode with him. He that loveth me not will not keep my Sayings:* (then will we not come.) This is the Teſt whereby we are to know, [s] *that he is in the Father, we in him, and he in us.* It is by *keeping his Sayings*, and following thoſe *written Directions* he has left us——not by a willful and abſurd Expectation of an *immediate Inſpiration*, and a pretended Obedience to *his Will*, in Oppoſition to *his Commands.*

[o] Pſ. xviii 26. [p] Prov. xxiv. 20. [q] 1 Cor. iii. 16.
[r] Joh. xiv. 23, 24. [s] Ibid. 20.

In regard to bodily Purity, and a ſtricter Dominion over their carnal Affections, could they make good their Pretenſions to ſuch extraordinary Claims—that would be ſome Sort of Qualification for the Reſidence of this divine Gueſt. Though we are [t] *every one to know how to poſſeſs his own Veſſel in Sanctification and Honour, and not in the Luſts of Concupiſcence*—Yet is not this the whole; nor is it to be imagined, the Holy Spirit would vouchſafe to dwell in us *merely* on this Account, but chiefly for the Relation and intimate Connection that ſubſiſts between our Bodies and our Souls—neither can any Action of thoſe be farther ſinful, than as our Wills concur in the Allowance, and partake in the Enjoyment of it. It is the Situation and Habit of the Soul—a perverſe Diſpoſition of it's Faculties—an Employment of them on criminal Objects—an obſtinate Blindneſs to every Thing but it's own Sufficiency: Such a Habit *ſeers* it's Senſes—ſtops up all it's Avenues, and prevents the Entrance of ſpiritual Impreſſions upon them—even though they are not groſsly tainted with any ſenſual Defilements. So that by their departing from the outward *Means of Grace*, they can have but fallacious *Hopes of Glory*——Thus by ſuperſeding the Neceſſity of the Scriptures by an imaginary Principle *within*, and rejecting the poſitive Inſtitutions thereof—the Faculties of their Souls are effectually *benumbed*, and ren-

[t] 1 Theſſ. iv. 4.

dered

dered incapable of the divine Irradiation upon them. Hereby is the *Light ſuppreſſed, and the Spirit quenched* — themſelves become [u] *Aliens from the Commonwealth of Iſrael, Strangers from the Covenants of Promiſe, having no Hope*, (or an ill grounded one, the ſame Thing) and *without God in the World.*

Before we diſmiſs the Subject of the *Heavens*, or * *ruling Agents* in Nature, it may be proper juſt to obſerve, how the ſacred *Three* are particularly pointed out by them, and how they and their Types in the † *Cherubim* do interchangeably repreſent, and are repreſented by, each other: to the infallible Support, and Illuſtration of thoſe momentous Truths, whereon our Faith and Religion are founded. The firſt Perſon, or *Father*, is repreſented by the ‡ *Fire*, the firſt *Name* or Power, in the *Shemim:* That by the *Bull*, the Emblem of *Fire*, or Wrath, the firſt living *Creature* in the *Cherubim.* The ſecond Perſon, or *Son*, is repreſented by the || *Light* iſſuing from the *Fire*, and is the ſecond *Name*, or Power in the *Shemim:* That by the *Lion*, the ſecond living *Creature* in the *Cherubim.* The third Perſon,

[u] Eph. ii. 12.

* שמים the Placers, or Diſpoſers of every Thing, and Order of Beings both preſent and ſucceſſive in this Syſtem.

† כרבים the Cherubic Faces, or hieroglyphic Emblem of the Trinity.

‡ אש or חמה the *Fire* at the Orb of the Sun.

|| אור or שמש the *Light* iſſuing from the *Fire.*

or

or § *Holy Spirit*, is repreſented by the groſſer Maſſes or Grains of Air, the third *Name*, or Power in the *Shemim:* That by the *Eagle*, the Emblem of the *Spirit*, or Air in Motion, the third living *Creature* in the *Cherubim.* And theſe *Three Names and Emblems* in the *Heavens* and the *Cherubim*, became the univerſal Objects of the heathen Worſhip, and the Foundation of their *Polytheiſm*——And the infinite Number and Variety of Deities among the Greeks and Romans, were but ſo many different Attributes of the *Heavens*—and all the heathen Mythology proves it.

Apol. p. 82. " Through and by the Clearneſs which that Spirit gives us, he ſays, it is that we are beſt rid of thoſe Difficulties, that occur to us in the reading of the Scriptures: and then Inſtances in ſome poor illiterate Wretches, that could not read a Letter in their Mother Tongue, that have yet been able by an *inward* Manifeſtation, to contradict the Citations, brought by the Adverſaries from the Tranſlations, and boldly to affirm the Spirit of God never ſaid ſo—And that he upon Examination of the *Originals*, has found them to be Errors and Corruptions of the Tranſlators." There never was an Aſſertion made with greater Aſſurance —neither could it have been uttered, but by one rivetted to their *firſt Principle*, and deeply ſunk in Enthuſiaſm. Could this be proved,

§ רוח or בעל the *Spirit* concreting into Grains or Maſſes.

there

there is, at once, an End to all farther Controverſy—nor would the Scriptures be of any Uſe or Weight at all, nay, it would be much better to be without them. For if the Difficulties cannot be got over, nor any Certainty be obtained from the reading of them, then is it but an uſeleſs Labour, and an unprofitable Drudgery to conſult them. And if their Certainty be to be obtained from *immediate Inſpiration*, and no otherwiſe—they are not only unprofitable, but even ridiculous and hurtful; as what, by prepoſſeſſing us with wrong Apprehenſions, may be a Check to that *inward* Revelation, and keep us in a dangerous Suſpenſe, which of the two Guides to follow. But as the whole Diſpute depends upon the Proof of this very Aſſertion, he is guilty of an unpardonable Omiſſion, in concealing the Names, Profeſſions, and even the moſt minute Circumſtances relating to ſuch remarkable Evidence. For by the Diſcovery of theſe, and their Numbers, we might have formed ſome Judgment, (howſoever faulty) whether this omnipotent Claim be the inſeparable Privilege of *Quakeriſm*, or not. If it were of *one* or *two* only, that would not be a ſufficient Ground for the like Claim, by every Individual. Neither ſhould that be eſtabliſhed as an univerſal Principle, which does not reach to every one that needeth it, as he himſelf obſerves. It is manifeſt by the Streſs he lays upon it, that it is their *Principle*—though there are few among

them to be met with, who will affirm it of themſelves; becauſe the Falſeneſs of ſuch a Pretence would immediately be detected, by it's being at once, a blaſphemous Infringement of the Prerogative of God, and a direct Affront to the common Reaſon of Mankind. Knowledge without Means, is not the Property of mortal Man—And it will ever appear the moſt preſumptuous Poſition, that a Perſon every Way *illiterate*, and utterly uninformed by any *outward Means*—nay, that is ignorant even in the moſt trivial and ordinary Concerns, ſhould, at the ſame Time, be ſo *immediately* illuminated in ſpiritual Matters, as to be able, off-hand, to diſcover Errors and Corruptions in the *Tranſlations* of thoſe Languages, he never could read a Letter of, no not even by the Help of his *new* Revelation. It is ſtrange, that neither a *Fox*, nor a *Milner*, nor a *Bo-anerges*, nor a *Nailor*, nor one ſingle *Quaker* by Name, can be brought as an Inſtance of this *extraordinary* Poſſeſſion they ſo much boaſt of, and which ſo much concerns them to prove; eſpecially as, in this place, one cannot imagine he could well have avoided it, either of *one* or *other* of the abovementioned, had he thought them proper Examples of it. It is reaſonable therefore to conclude, he did not believe it of them; nor does he aſſert it of himſelf, howſoever he argues in ſupport of it. But, perhaps, they will ſay, this is not Knowledge without *Means:* but that the *Spirit* uſes himſelf as the *Means:*

That

That this is not true, I truſt, I have ſufficiently proved already. The Caſe is the ſame ſtill—And if they will abide by this *Principle*, let them produce a ſingle *Quaker* throughout the World, that can neither read a Letter, nor has had any *outward* Means of Knowledge, neither from the Scriptures, nor from perſonal Converſation amongſt them—and yet can give a rational Account of the Chriſtian Faith—of the Nature of the original Treſpaſs and Forfeiture: the Means of Reſtitution, and the Oeconomy of the Covenant whereby we are *redeemed* and *ſanctified:* and all this agreeably to the *written Revelation* of the Holy Spirit—I am content to renounce Chriſtianity, and become a *Quaker*. And, truly, I know not which to admire moſt, his Confidence in aſſerting ſo bold a falſhood, or his pretending to prove it by an Examination of that *Language*, neither himſelf, nor any other *Quaker* ever underſtood a Syllable of.

But leſt this Aſſertion ſhould prove too much, viz. that the Scriptures are not neceſſary, (as certainly they are not, if there be a ſhorter Way of coming at all Knowledge, nay, even that the moſt *illiterate* Creatures are the moſt likely to obtain it) he is ready with *a Salvo*—"If it ſhould be aſked, whether I think hereby to render the Scriptures *altogether uncertain*, or uſeleſs? I anſwer, not at all: the Propoſition declares what Eſteem I have for them." (It is well it does, otherwiſe we ſhould have been

troubled to find it.) Whether he would hereby render them *altogether uncertain*—obſerve the *Jeſuit!* It is ſufficient for his Purpoſe, could he in any Meaſure prove them ſo; for then there would be ſome Plea for the Neceſſity, at leaſt Uſefulneſs, of *immediate* Revelation. The Propoſition does indeed declare the Eſteem he has for them, viz. that they contain a Revelation of all the *chief Things*, (not *all* the Principles of the Doctrine of Chriſt) which leaves Room enough for the Interpoſition of *immediate* Revelation, when, and in what Manner they pleaſe; and that provided the *Spirit* (viz. of the *Quakers*) has the *firſt* Place, they are willing to concede to the Scriptures the *ſecond*, i. e. *none at all.* But there is no *Medium* in Regard to their Authority—if they have not the *firſt* Place, they have *none* at all, notwithſtanding all his Endeavours to compromiſe the Matter with them. With what Face could he alledge thoſe Paſſages of St. *Paul*, that make ſo directly againſt him, were he not Proof againſt any Conviction from them? [x] *Whatſoever Things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.* This Affirmative proves the contrary Negative, viz. that, without them, we can have *no Hope. The Holy Scriptures are able to make thee wiſe unto Salvation, through Faith which is in Jeſus Chriſt.* If ſo, what need of any Thing elſe to accom-

[x] Ro. xv. 4.

pliſh that end? [y] *All Scripture given by Inſpiration of God,* (here is the *Jeſuit* again—for on their *Principle,* this would include all the ſucceſſive *Quaker-prophecies* and *Writings:*) he has purpoſely left out, *is,* which ſhould have been before *given,* (is given) and placed it before *profitable,* which evidently alters the Senſe to his Purpoſe: For though *is* be not *expreſſed* in the Greek, it is very plain it is underſtood—thus, πᾶσα γραφὴ θεόπνευστος, *All Scripture is given by Inſpiration,* which makes a compleat Sentence, according to the *Apoſtle's* Words—but he ſays, all Scripture given by Inſpiration is profitable, which alters the Senſe: but before ὠφέλιμος there is the Conjunction καὶ *and.* His Subtlety appears yet plainer in the next Paragraph, where he ſays, "though God do principally lead Men by his Spirit, yet he ſometimes conveys his Comfort and Conſolation to us through them, whom he *raiſes up* and *inſpires* to ſpeak a Word, or write a Word in Seaſon;" hence inferring, that this *raiſing up and inſpiring* to ſpeak or write, is a continued Action, as in reſpect to the *Prophets* of old, and the *Apoſtles* of Chriſt, and for the ſame Purpoſes—at which Rate there would be no End of *Scriptures,* ſo long as there ſhould be *Quakers* to give them *.

[y] 2 Tim. iii. 15.

* He does indeed include the Prophets and Apoſtles, in this *raiſing up and inſpiring* them, (or, to ſay more truly, does not exclude them) but it does not much mitigate his impudent Blaſphemy, in putting *Quakers* upon the Level with them.

God, he ſays, p. 84. "Is the Teacher of his People himſelf under the *new Covenant*." The *Covenant* never was but *one*—and that of Courſe *the ſame*, as made by them, who cannot change: and the People were as much taught of God under the *typical State*, as under the preſent. See ſupr. p. 55 to 61.

§. 7. p. 87. But he allows there is ſome Shew of Arguments for us even from the *Scriptures*, the firſt whereof is that of the Prophet, *viz.* [z] *To the Law and to the Teſtimony; if they ſpeak not according to this Word, it is becauſe there is no Light in them.* This, he ſays, we plead to be the *Scriptures*—which is *begging* the Queſtion, and he thinks this *Word* may ſafely be affirmed to be *inward:* Sure it is, he has *ſtolen* an Aſſumption, and that for the Want of underſtanding this Text. It is impoſſible he could have pitched upon a Paſſage ſo directly contrary to his Purpoſe, as this; for whatſoever Quibbles he might make concerning the *Word* elſewhere, there is no Room for any here. It has but a *partial* Relation, at moſt, to a *Word*, in the common Acceptation of it—it is here uſed in a complicated Senſe: The תורה here ſpoken of, is the *Law of Moſes*, which (excepting the *typical* and *ceremonial* Parts of it) was never to be aboliſhed—and the Things therein revealed, and what *happened* to the Jews, [a] *were for Enſamples to us, and were written for our Admonition, upon whom the Ends*

[z] Iſa. viii. 20. [a] 1 Cor. x. 6, 11.

*of*

*of the World are come.* The * העדה was the *Cherubim*, which, together with *the Ark* whereon they ſtood, was called the *Teſtimony*. So that the *Word* here ſpoken of, was not a *common Word* of Speech, or an *inward* in Oppoſition to an *outward*—but was an *Aggregate* both of the *Law and the Teſtimony* together: And the Senſe is, if they ſpeak not according *to the Matter or Purport* thereof, then was there *no Light* in them: nor is there any now in thoſe who do not ſpeak thereafter. That *Law and Teſtimony* was ſurely *outward*; (which deſtroys his Suppoſition of it's being *inward*) yet had an inward and ſpiritual Meaning, and was as well underſtood by them. But this perverſe Hypotheſis he every where goes upon, viz. that becauſe their Law was *outward*, it had no *ſpiritual* Senſe; and that it was more principally a Law to them, than to us—but of this enough already. He imagines the *Word* of *Faith* to be ſomething very different from either the *Law or the Goſpel*. What is it, but the Word, Matter, or Purport of Faith, ariſing from the preaching of the Apoſtle, (as was immediately the Caſe of ſome) from the reading, hearing, and underſtanding of the Scriptures, written and placed in the Mind, by the inward Application?

* The Cherubim was not only an Exhibition of the Covenant of Redemption, but alſo of the Trinity, whereby it was viſibly atteſted—from whence aroſe the *ſtrongeſt Conſolation*.

Our next Shew of an Argument from the Scripture, is this; [b] *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which teſtify of me.* He cannot get over this, as being not only *permiſſive*, or barely warrantable from Scripture, but what is even commanded by our Saviour, and therefore becomes a Duty. But he endeavours to evade the Force of this, as *a Command*, by removing the Greek Word from the *Imperative* (which has always been thought its proper Place) to the *Indicative Mood:* But whether the Greek ἐρευνᾶτε be of the one, or the other, is not material; for the Senſe is plainly the ſame, viz. *Search ye*, or *ye do ſearch the Scriptures*— (for what?) *becauſe ye think* (are firmly perſuaded) *in them ye have eternal Life.* He is by no means blaming them for too high an Opinion of the Scriptures, but upbraiding them for not ſeeing *him*, who was the *Object* they pointed at. For though they had not the ζωὴν αἰώνιον, they ſhewed the Way to him that was: But they would not believe *him*, nor the *Works*, though he was there before them, nor embrace him as *the Life*, and believe, that they might receive it. They were blamed for their fond Attachment to the *typical* Part, (which was to ceaſe at his Appearance,) which blinded them to that Degree, that they could not ſee him, who had fulfilled it all. This is no Ways parallel to us—nor do we exalt the Scriptures,

[b] John v. 39.

as thinking to have *Life in* them: but we hope, by obſerving them as a *Rule* and Direction in all ſpiritual Concerns, and the Grace of God attending our Endeavours, that they will be the Means whereby we ſhall obtain it.

§ 8. p. 89. Concerning the [b] *Bereans*, and their *ſearching the Scriptures*, it was undoubtedly making them the *only Rule* whereby they pretended to judge of the Apoſtle's Doctrine, and they are therefore dignified with the Title of *more noble than thoſe of Theſſalonica*. Thoſe Scriptures, he ſays, were more particularly *a Rule* to them. So they are to us, though not to the *Heathens*, who knew nothing of them. It is a ſtrange way of arguing, that becauſe they are not *a Rule* to the *Heathen*, they are not to *Chriſtians*. It could not be expected, that they ſhould judge of the Apoſtle's Doctrine, by what they were utter Strangers to.

But the Caſe of the Apoſtle in regard to the *Athenians*, and other *Gentiles*, is foreign to the Point in diſpute. He that was immediately inſpired, and commiſſioned for that very Purpoſe, beſt knew what *Means* were the moſt proper for it: and notwithſtanding he alledges a Sentence from one of their *own Poets*, yet it does not follow, that *that* was the Means of their Converſion, or the *Rule* by which they judged of his Preaching and Doctrine, but rather the contrary—For it is plain he [c] *preached Jeſus and the Reſurrection*, and *God the Creator of all Things*,

[b] Acts xvii. 11. [c] Ver. 18.

conſequently

conſequently, of their *Gods* too. And it is likely, that from their Greedineſs of *Novelty*, (with which they were *intirely* taken up) theſe Doctrines, *new and ſtrange* to them, made the firſt Impreſſion, and Entrance upon them, *as ſuch*, and that by them they were converted. The Gods they worſhipped, were nothing but the Powers and Attributes of the *Heavens* under various Appellations and Ideas. And their Superſtition was arrived at that Pitch, that they had erected an Altar ἀγνωστῳ θεῳ—to the [d] *unknown God*—From whence the Apoſtle very artfully inſinuates to them the Doctrine of the *Supreme and Living God*, the *Creator of all Things*, as the only Object of their Belief and Worſhip, to whom they might pay a reaſonable Homage, inſtead of a blind and ſervile Adoration. And from their *Jupiter*, and his acknowledged Attribute of * *Univerſality*, takes occaſion to inculcate the *virtual Omnipreſence* and Power of *Jehovah*, and his Nearneſs to them, and how he might be found: † *For* [e] *in him*, ſays he,

[d] Acts xvii. 23.

* Jovis omnia plena. *Virg.*

† In what reſpect does the Apoſtle mean this?—not ſurely, of the *very Eſſence or Subſtance* of Jehovah himſelf, but undoubtedly of the *Air*, the material *Type* thereof. That he means thus is evident from the Paſſage he cites from *Aratus*, τοῦ γὰρ καὶ γένος ἐσμέν—*We are his Offspring*: that Poet could mean no other God than *Jupiter* their imagined *Father of Gods and Men*. And their Ζεύς from ζάω *vivo*, to *live*, is the great Fluid of the *Air*—the *phyſical Father*, or *Enlivener* of us all—and ἐν αὐτῳ *in it*, i. e. the *Air primarily*—but *in him*, as repreſented by it, ζῶμεν *we live*, &c. [e] Acts xvii. 28.

*we*

*we live and move and have our Being.* But though it were granted him, that the Apoſtle took no Advantage in this Matter from the *Scripture*, yet it does not follow, that he directed to ſomewhat of *God within them*, and which, by *feeling after, they might find:* had that been the Caſe, the Apoſtle's preaching had been needleſs; and they would, probably, have found him long before, as there were many *Heathen* (and eſpecially of that Nation) that *ſought after him*, and it may be, *found him* too, in as great a Meaſure as the *Quakers* themſelves. But he made uſe both of the Scriptures, and of their *own Poet*, as a Means whereby they would be induced to judge of the Probability in the firſt Place, and then to embrace his Doctrine—and as many as did embrace it, to them it became immediately *a Rule*, and was obſerved *as ſuch*, by all the Chriſtians in the World; 'till the *Church of Rome* (for Reaſons well known) took the Liberty of departing from it, and ſet up a pretended *Infallibility* above it. And from thence (though they are ignorant of it themſelves) the *Quakers* have received it, but with this Difference between them—that *Popiſh Infallibility* is, ſome way or other, lodged in *the Church*; whereas that of the *Quakers* is more diffuſive, and extends to *every Individual* among them.

§ 9. p. 90. If the *Scriptures* are not the *only*, *adequate*, and *principal Rule* of Faith, then is the holy Book not compleat—but every one, pretending to be led by the ſame *Spirit*, may

add

add what he pleaſes *for ſuch*, nay and they ought to receive them as *inſpired Writings*, of equal Weight with the Scriptures themſelves. His denying ſuch Conſequences, is of no Account with us, becauſe they naturally flow from their Doctrine in this Point, and ever will do ſo—And what he anſwers to this Objection, is directly contrary to their own *Principle*, as well as the moſt diſingenuous Evaſion at the ſame time. [f] *Let him that preacheth any other Goſpel &c. be accurſed*; and *other Foundation layeth no Man, than that which is already laid*—This he pretends to ſubſcribe to. The Diſtinction he makes between a *new Goſpel* and *new* Doctrines, and a *new* Revelation of the *old* Goſpel, is too childiſh to deſerve any Notice. I doubt we ſhall find many *new Doctrines* among them, and built on a very different Foundation too, in the Courſe of our Controverſy, from that already *laid down*.

Ap. p. 92. Concerning the Canon being filled, he can ſee no Neceſſity of believing it—no, that would exclude the *Quaker-Writings and Prophecies*. But he is mightily diſpleaſed that we ſhould make that an Article of our Church, which cannot be proved by Scripture. He thinks ſo — but ſuppoſe it ſhould? That the holy Books, indeed, do not in *ſo many Words* affirm, that theſe by Name, and no other, are of canonical Authority, is no ways material, nor was there Place or Occaſion ſo to do. But

[f] Gal. i. 8.

that

that all we receive from *Geneſis* to *Malachi* inclusively, and *no other*, is very certain, from the Nature of the Books themſelves—their inviolable Agreement with each other in all the great Truths of Religion—and their exact Conformity with the Syſtem of Nature and Grace, do put it paſt all Controverſy with thoſe, who are converſant in the Language wherein they are written, and the Subjects whereof they treat. It is certain *theſe* were never conteſted. And it is as certain that the *Apocryphal* Books are not of the ſame Authority, from the many frivolous and unſound Poſitions therein contained. But could he even have proved any of the former to be ſpurious, that would not have anſwered his Purpoſe—though this depends upon Evidence, to which the *Quaker* was an utter Stranger; (though moſt neceſſary to have been known by him,) and which indeed will not have it's due Weight, but on thoſe who are previouſly acquainted with the general Drift and Tendency of the Law, and the *Hebrew* Language. More of this, I think, needed not be added here—nor in reſpect to the Writings of the other Teſtament; but I ſhall refer the Reader back to thoſe Places, where it has been already handled. As to the third Epiſtle to the *Corinthians*—the Prophecy of *Enoch* (ſuch there was, though never written in *a Book*, and, conſequently, the *Book* never loſt)—the *Book of Nathan* &c. We ſhall defer any particular Anſwer thereto, 'till they are produced by the *Quaker:*

*Quaker:* though I muſt obſerve, it would have looked more like the *Ability*, as well as the *Honeſty*, of a Perſon pretending to *Inſpiration*, to have rectified thoſe controverted Points, than to have left them ſtill open to the Cavils and Diſputes of Criticks. Whether the Epiſtle of St. *James* be genuine, or not, does not depend upon either of thoſe Arguments he imagines, viz. the recurring to *immediate* Revelation on the one Hand, or to the Church of *Rome* on the other — but upon the Evidence referred to above, and which he was not capable of underſtanding.

As to thoſe Paſſages of[g] *adding* to or *diminiſhing* from the *Scriptures*, it is, doubtleſs, meant of *Matter*, or *Doctrine*, and not of ſuch *Prophecies*, as by the Providence of God, were to ſucceed the then given Scriptures. Whether the *Quakers* have *added* any new Doctrines, or *diminiſhed* from the old, will beſt appear by their own Writings. Whether *John Huſs* did propheſy of the *Reformation*, or not, does not, I hope, affect the Scriptures being *a Rule* of Faith and Manners to Chriſtians. Thus have we gone through the moſt material Points in diſpute in this third Propoſition——we ſhall therefore now proceed to the Examination of the Fourth, viz.

[g] Deut. iv. 2.

PROP.

PROP. IV. *Concerning the Condition of Man in the Fall.*

In order to a right Underſtanding and nice Diſcernment of this important Point, it will be proper to look back to the Original of Man—the State he was in by Creation—and what he became ſubject to by the *Tranſgreſſion*. He was created innocent, perfect, and in every reſpect capable of anſwering thoſe Ends, for which he was created. He was placed in the Garden of *Eden* עדן abounding with all Manner of *earthly Delights*, which God had made from the * *celeſtial Original*, and of which it was to give him an *Idea*. This *Garden* he was to *cultivate*, ſtudy and improve by, from a general Obſervation of *it's Plan*, and the particular Deſignation of *it's various Parts*—eſpecially as he was inſtructed by his gracious Maker for that Purpoſe. He had abſolute Liberty to feed on the great Variety of Fruits for the Support of his Body, and the Solace of his ſeveral Senſes—[h] *Of every Tree of the Garden thou may'ſt freely eat, but of the Tree*, &c. Inveſted by this *Grant*, he became poſſeſſed of the *Fee-ſimple* of this Eſtate, and as we may properly term it, from *Tenures* ſtill in being, and well known alſo to all Men amongſt us—a FREE-HOLDER: under no Reſtraint but from the Uſe of one ſingle *Tree*;

* מקדם M-Kedem—ab antiquo, Oriente, from *the Precedent.*

[h] Gen. ii. 16, 17.

nor

nor ſubject to any other Service but that of Faith and Obedience to his Maker. He was not left without *Directions*, from the Moment of his Creation; nor can we therefore ſay, to what Pitch his natural Faculties would have carried him—nor what Uſe or Reflections he would have made of that *Garden*, the Order and Variety of it, nor of the Appearance of thoſe different Objects, wherewith he ſaw himſelf ſo agreeably ſurrounded. We have no *Criterion* whereby to aſcertain the Extent and Attainments of the *rational Faculty*, there being no interval of Time, when either the *firſt Man*, or any ſucceſſive Nations or People, ever acted by the *mere* Strength thereof. But this Eſtate he forfeited by an Act of *Treaſon and Rebellion*, againſt his Sovereign. He partook, at the Inſtigation of his Wife, ſhe through the Agency of the Devil, of the *forbidden Fruit*, the Teſt of his Obedience, whereon both his Title and Poſſeſſion were founded. The Penalty annexed to the Treaſon was, Death, loſs of Favour, and Confiſcation of the Eſtate — [1] *In the Day thou eateſt thereof, thou ſhalt ſurely die.* But if the Mercy of the Sovereign would grant any *ſecond Terms*, through which the Delinquent might be re-admitted to the forfeited Eſtate—though he might enjoy it in as full and ample a Manner by this Favour, yet the Nature of the *Tenure* is of Neceſſity altered. For if he accepts it on the *Terms* and Conditions on which

[1] Ch. iii. 6, &c.

it

it is offered, ſuch *Acceptance* undoubtedly implies an Obligation on the Part of the *Accepter* —ſome *Suit* or *Service*, which he is bound to perform, in order to qualify him for the Enjoyment of it. *Adam* became by this *Act* a Copy-holder—ſubject to the Will of his Lord: he could make no *Conditions* for himſelf therefore, and it was altogether owing to the Mercy of the Lord, that any were offered at all. But the *Terms* by which he could be re-admitted were propoſed by his Sovereigns themſelves in the Exhibition of the *Cherubim*, the firſt Inſtitution of that ſacred *Hieroglyphic*—wherein the Engagements, under which they voluntarily and immutably bound themſelves. to re-inſtate him, and the Conditions by which he was to effect it, were fully manifeſted to him. This *Acceptance* altered the *Nature* of his Tenure from a *Free* to a *Copy-hold* Eſtate. He was indeed at Liberty, either to accept, or to reject the Propoſals—but he accepted; and all Mankind through him, are as much bound by his Act of Acceptance, and ſubject to the Obligation of the *new Tenure*, as they are to the *Penalty* of the Treaſon, foraſmuch as in both reſpects, he was the great Repreſentative of us all. All Mankind therefore, are born under that *Attainder*——by *Nature* or Birth, *Children of Wrath* (i. e. Objects of the divine Vengeance) becauſe the Deſcendants of the *Diſobedient*. We are ſo far from having any Claim (as the *Men of Nature* would fondly

perſuade themſelves and others) to the Eſtate by *Deſcent*, that we are, for that very Reaſon, excluded: And it would argue an equal Arrogance and Folly in any one, to pretend either to enter upon ſuch an Eſtate as a *Free-hold* —or without a legal *Admiſſion*, and the Performance of the conſequential Service attending it. St. *Auſtin* therefore, though he be undoubtedly too rigid in his Cenſure of Children dying *unbaptized*, yet he has not ſo much overſhot himſelf, as the *Quaker* imagines. For howſoever warm or uncharitable ſuch an Aſſertion may ſeem, he had better Warrant for it, in one Reſpect, than the *Quaker* has for the contrary: For *this* argues only from the *Cruelty* of ſuch a Diſtribution, from their Incapacity of *Sinning*, which is not the true State of the Argument—whereas that *Father* affirms them to deſerve eternal Death without any *actual* Tranſgreſſion, but only on Account of the *hereditary Treſpaſs*, under which they are undoubtedly *born*—though he has exceeded the Bounds of Charity in that Aſſertion. Let us ſuppoſe a Subject of the King to commit *Treaſon*, and ſhould forfeit his Life and Eſtate for that Crime—Would not the Children be involved in the Guilt of the Father? And though they were not *actually* guilty of Treaſon themſelves, yet the *paternal* Treſpaſs would naturally place them in a State of Diſaffection with the Prince in which they would undoubtedly remain, unleſs ſomething interpoſed, whereby they

they might be reſtored to his Favour. It was the Sacrament of *Baptiſm* that St. *Auſtin* ſo earneſtly aſſerted the Neceſſity of againſt the *Heretic Pelagius*, and, in the Heat of that Controverſy, pronounced Children, expiring without it, in a State of Damnation. And without entering particularly into the future State of Infants *unbaptized*—or howſoever light the *Quaker* may make of *Baptiſm*; (on which Account alone he controverts the Point againſt St. *Auſtin*) I will venture to aſſure him, it is the only *Means* of Admiſſion into the Chriſtian Religion, and ſo indiſpenſable a one too, that no one can be a Chriſtian without it, nor will ever be admitted to the *Eſtate*, who willfully perſiſts in the Neglect and Contempt of it. If the *Quaker* can gain Heaven by any Devices of his own, or by an enthuſiaſtic and imaginary Sanctity, in Oppoſition to a *divine Inſtitution*, it will be happy for him; but, if he miſs of it, there is but one other State that we know of—but that is his own Concern.

The Nature of the Fall may, in a competent Degree, be gathered from the foregoing Introduction to it. That he deviated from the firſt inſtituted Plan of attaining Happineſs, by liſtening to the Suggeſtions of the *Arch-Rebel*, his own fond Attempt did ſufficiently convince him—and is what moſt Perſons are agreed in. But that, by this fatal Experiment, he ſuffered any other Loſs, in reſpect to the outward Man, than an Alteration of the *Tenure*—Or that he

utterly loſt the Fellowſhip and Communion of the Deity, through a *Deadneſs* or Depravation of his natural Faculties, does not appear from Scripture, nor is it the leaſt probable—there might as well be ſuppoſed an Alteration of his Stature. The *Manner* of God's Converſe with him was altered—perhaps, for ſome Space of time ſuſpended—but that does not argue a total *Ceſſation:* nay, the contrary is apparent from the Inſtitution of the *Cherubim*, which in every reſpect anſwered the Purpoſe of a divine *Revelation* to him. The *Treſpaſs* had ſeparated him from the Favour of his Maker, as originally intended him—doomed his guilty Body to a Diſſolution—to a long Continuance in that ſeparate State, and a Suſpenſion from the Fruition of his intended Bliſs: All this is certain, but not from the Reaſon the *Quaker* aſſigns; for he previouſly ſuppoſes this *Deadneſs*, and Privation of Feeling in the *inner Man* on *this Motive*, the Neceſſity of admitting *immediate Revelation* to *enliven* and invigorate him, and reſtore again his ſpiritual Senſes; which though true and neceſſary for that Purpoſe, yet is it not ſo on his hypotheſis: And it was equally poſſible for loſt *Adam* to acquire Immortality on the forfeited Plan, as it is for the *Quaker* to obtain this bleſſed *Illumination* in a prepoſterous and uncovenanted Manner, and in willful Excluſion of thoſe *only Means*, through which the Holy Spirit has vouchſafed to diſpenſe it.

That the rational Faculty was any Ways impaired, or curtailed of it's Powers of Action, through

through any Thing conſequential to the Nature of the Treſpaſs, there is no Reaſon to perſuade. Neither is it to be imagined, that the firſt Man poſſeſſed it in *Nature*, either ſuperior to or different from, what has been found in many eminent Inſtances in the ſubſequent Ages of the World. For it could never exceed it's own Limits; otherwiſe it would ceaſe to be *Reaſon*, and paſs on to ſomething itſelf, at preſent, can afford us no Name for. It's Objects have always been the ſame, and it's Attainments nearly equal—the ſame Concluſions have ever followed from the ſame given Premiſes, and ever will do. It is almoſt the ſame in all Mankind—and differs rather in the *Merit*, than in the *Nature* of it's Exerciſe. It operates alike on whatſoever it is employed—and even when in the moſt low, unworthy and unbecoming Manner, and on the moſt unſuitable Objects, it cannot ſo properly be ſaid to be depraved, as diſhonoured. It's Faculties and Manner of Operation are the ſame in Nature, and it's Ends, of whatſoever Kind, are attained by ſimilar Means, as well on the moſt trifling, as on the moſt important Concerns.

It was not therefore any real Defect, or Incapacity in the rational Faculty that rendered *Adam* unfit for that original Intercourſe ——his Tranſgreſſion had put an End to that, and not only made the further Continuance of it improper, but indeed impoſſible. For the Forfeiture of the *firſt*, cauſed the immediate In-

troduction of the *ſecond Terms.* Without that, the Plan of our Redemption, in Covenant concerted, could never have been put in Execution, nor that ſtupendous Coalition of the divine Attributes, (the Subject of our preſent and eternal Admiration and Love) been ever diſplayed. And, ſince his Acceptance of thoſe Terms, all his Deſcendants are bound by that Act, and of Neceſſity born under that *Tenure:* And though this be not the actual Treſpaſs, yet is it the certain Conſequence of that Treſpaſs, derivative on all his Poſterity, whereby they are ſubjected to the Obligation of that Tenure; and to which they are no Ways entitled, without the previous Acceptance of it's Conditions, and the Performance of ſuch Service as is attendant thereon. This *Guilt*, though not actual in the Individuals, (as proceeding from the Nature of the *Tenure* only) is yet ſuch as every Perſon is unavoidably born under, and therefore equally imputable to *Infants*, as to *adult* Perſons—yea rather, as being the inevitable Condition of *Birth.* It is indeed no actual Crime in a Child to be born a *Copyholder*——but, ſurely, it is the Duty of thoſe who are concerned for that Child, to get him admitted to the Inheritance as ſoon as may be, and not to leave him at the Mercy of the Lord: For, undoubtedly, when the uſual Time is elapſed, and the Guardians have either refuſed or neglected; or the Child at a proper Age, in his own Perſon, ſhall refuſe to be admitted, the Lord will ſeize upon the Inheritance, and exclude

exclude him from the Poſſeſſion. Hence is very apparent, both the Propriety of Infant-baptiſm, the original Uſe of it, and the Wiſdom of our excellent Church in retaining it. For as the *Guilt* is involuntary and born with them, ſo ſhould a *Remedy* be of the ſame Nature, and almoſt as ſpeedily applied. Nothing can be ſo proportionate to the Diſeaſe; nor is there any other Purgation—nor will any one be admitted without it where it may be had, much leſs in Defiance of it.

This *Guilt*, therefore, is, without Controverſy, to be aſcribed to *Adam*'s Poſterity—It is the [i] *Fault*, Taint, or *Corruption* of our Nature, and what every Perſon is born with. The *Quaker* is right in affirming, that *Adam* could not communicate to his Poſterity, what he had not himſelf to give: But he is wrong in affirming it to be in reſpect to *Nature*, whereas it is of *Tenure* only. This Diſtinction, though utterly unknown to him, is of the greateſt Conſequence to the right underſtanding of this material Point—it intirely alters the State of the Caſe, by ſhewing that we are naturally ſubject to the Conditions of that Obligation, under which we are unavoidably born, and by the Acceptance whereof, we can only be reſtored to Favour, and admitted to the Inheritance. On which Account, not only all *other Means*, than thoſe preſcribed by the Lord, but even all Attempts, howſoever *morally* or *ſincerely* purſued, to re-

[i] Art. 9.

gain the Poſſeſſion, will not only fail of Succeſs, but become highly criminal and preſumptuous—[k] *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.* There be many that ſhall ſay, *have we not propheſied in thy Name, and in thy Name caſt out Devils, and done wonderful Works?* This is not the Caſe—ſuch Works, or other the moſt extraordinary Powers, are, in themſelves, no ways effectual to Salvation: Nor will any Service be acceptable, but ſuch as is performed on this Principle, viz. an intire Obedience to the revealed *Will of God.*

This rectified, it is eaſy to ſee wherein, what is called the *original Sin*, or Treſpaſs, conſiſts—and how of Neceſſity, not only adult Perſons, but Infants alſo, are concluded under it, as a Circumſtance entailed upon the *Birth* of all Men. And this will alſo enable us to comprehend the more nice and difficult Point, viz. the negative Part of it aſſerted by him, that *Adam*'s Guilt is not aſcribed to his Poſterity. We have ſhewn how far we are affected by the *Treſpaſs*—now we are to ſee how far, and in what reſpect, that *Treſpaſs* is not to be imputed to us. And, in order to this, it will be proper to conſider a little the Nature of the *Treſpaſs* itſelf—which conſiſted not only in a Diſobedience of the expreſs Command of his Maker, but alſo in admitting

[k] Matt. vii. 21, &c.

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a foolish Imagination into his Mind, that they might obtain Knowledge and Wisdom from that Power in the *Heavens*, which was represented by the *Tree*: [1] *And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to make wise, she took*, &c *. Which of the mechanical Agents is meant by the Tree, is pointed out by a Description not to be mistaken. For what in Nature is so *good* for the Production of Food as the *Light*, or so *pleasant to the Eyes*, or so *desirable to make wise*, as that glorious Agent, whereby *Vision*, which is material Knowledge and Wisdom, is given to all the material Creation? The outward Act of eating of the Fruit for Food, was emblematical of the inward Support they expected from the Agent represented by it. And the *Eating* was a direct Renunciation of their Allegiance, and a professed Expectation of Knowledge and Wisdom, by other Means than God had appointed, and a lifting themselves under the Service of that *Power*, from which they expected it. And this is the very Bait by which the grand Deceiver has caught all the Heathen World—and, by something conformable to this, he still continues to entrap great Multitudes of the more enlightened Parts thereof; alluring them from the Observance of the *appointed Means*, and captivating them by imaginary Notions of their own *Sin-*

[1] Gen. iii. 6.

* See the learned *Bate*'s Essay on the 3d of *Gen.*

*cerity*,

*cerity*, mere *Morality*, the *Light of Reaſon and Nature*—and moſt eminently in the obſtinate Prejudices of this deluded Sect. Now the *Guilt* of *Adam*, (viz. that which was *actual*,) moſt certainly is not to be imputed to his Poſterity, 'till by ſome voluntary Act they make it their own: For every Individual has, in this reſpect, the ſame Trial to make, that he had, viz. Whether he will adhere to the *revealed Plan*, and, by Faith, expect Support, Knowledge, Admiſſion to the forfeited Eſtate, from a cuſtomary Compliance with the preſcribed Terms; or, on the contrary, either to deny the *Attainder*, to aſſert the Uſeleſneſs of Redemption, or pretend to claim it of Right, and to make a violent and forcible Entry upon it, in deſpite of thoſe Terms. This is the Caſe now—and it is in the Option of every Perſon which to chuſe: Otherwiſe we had not been Free-Agents, but unavoidably involved in the *Guilt*, and ſubject to the Penalty annexed, without either Power or Capacity to merit Rewards on the one Hand, or Puniſhments on the other.

But though this be true, yet is it not ſo on the *Quaker*-Principle, viz. "That we are not "under any natural Incapacity by *Birth*"—but that is a great Miſtake, and whereon all his falſe Reaſonings are founded. For I have ſufficiently ſhewn, that though this be not an *actual Treſpaſs*, yet is it an *Attainder* we are of Neceſſity born under, and what renders us abſolutely unfit for the divine Favour, 'till we have accept-

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ed thoſe Terms, on which alone we can be admitted to it. And this has led him into that other Miſtake, proceeding from this Aſſertion, *that Adam could not communicate to his Poſterity, what he had not himſelf to give.* This is true in general, though founded on a wrong Suppoſition, whence the Doctrine he infers from it, muſt be wrong of courſe; and that is, "That as he did "not retain in his *Nature* any *Will*, or *Light*, "capable to give him Knowledge in ſpiritual "Things, then neither can his Poſterity." The Hypotheſis is falſe, and takes for granted what is by no means proved, though the Matter in Queſtion turns upon that very Point: For neither we, nor our great Forefather, had ever originally any *Will* or *Light* in our Nature capable of doing that—and therefore, he could not be ſaid, *not to retain*, or *to loſe* what he never had; for he never had any Knowledge in ſpiritual Affairs, but by *Revelation* from his Maker. How then could the Tranſgreſſion affect his Nature, or make any Alteration in the Faculties or Powers of his Soul? Neither did it—for as *Reaſon* never helped him to the Diſcovery of his Creator, the Knowledge of the Covenant, and all other ſpiritual Matters; So neither is this Knowledge wanting through any *Deadneſs* or *Depravation* of it, in thoſe who are ignorant of it. And as it is not the Property of this *Principle* to convey any ſuch Knowledge; whatſoever good any Man doth, it doth not proceed from his *Nature*, as he is

בן אדם *Son of Adam* by *Generation*, but altogether as he is בן אלהים *Son of God*, of the Covenant, by *Regeneration*; for it is *God* that enableth us both [l] *to will and to do of his good Pleasure.* The other Passage brought in Support of this natural *Depravity*, viz. [m] *the Lord saw that every Imagination of the Thoughts of his Heart, was only evil continually*, is nothing to the Purpose; neither has it any Relation to the *Imaginations of the Heart*, considered *simply* by themselves: But it is spoken of such *Imaginations*, as are opposed to *Revelation*, and such, as without any Warrant from God's Institution, are set up for *Inspiration*, whereby Men would pretend to purify themselves, and gain Heaven by their own imaginary Devices. That it is not spoken of the ordinary *Imaginations* is certain; for there are many such that are, not only *not evil*, but in their own Nature *indifferent*; nay some that are very *pleasing and delightful.* This will appear very plain, if we consider, whose *Imaginations* those were, and to what End they tended: They were the *Imaginations* of * *Apostates*, who stood in Defiance of God's Laws, and pursued their *own Thoughts* to the most wicked Purposes—Either totally disregarding their future Happiness, or determined to accomplish it (in *Imagination* at least) by means of their own. The *Thoughts* therefore of *such Men*, and directed to *such Ends*, could be no-

[l] Phil. ii. 13. [m] Gen. vi. 5.

* נפלים *Men fallen* from the Faith.

thing

thing but *Evil*; and that in the higheſt Degree. But it muſt be obſerved that *the* † *Evil* here ſpoken of, is not confined to immoral Acts, (thoſe perhaps, at the firſt, might be the leaſt Part of it) but ſignifies a *willful Deviation* from the appointed Rule of Faith and Practice, and following their own *Imaginations* inſtead of it. *This* was the Crime of the firſt Man—*This* brought the Deluge upon the Earth—and *this* was the Vice by which the Affair of *Babel* was begun, and which ſtill operates ſo powerfully on ſo great a Part of Mankind.

Thoſe other Paſſages cited from the Apoſtle, and by him from the *Pſalms*, are of the ſame Nature, and deſcribe the Condition Mankind are in by following their own *Imaginations*, and departing from the Revelation of God. This is much worſe than what they call a *State of Nature*, which, if there were ſuch a State, would not neceſſarily imply a State of great *Wickedneſs*, but rather of unavoidable *Ignorance*: Whereas the other implies a State of active Wickedneſs, and aggravated Guilt, by rejecting

† רע in it's primary Senſe ſignifies a *breaking of Order* of any kind whatſoever. When applied to things inanimate, as to the Heavens—a Storm, and all the *Confuſion* and terrible Effects from thence proceeding, is the *breaking* of the calm, and eſtabliſhed Order of Weather—ſound, by the breaking of the Air, whence the *Engliſh* Word *Ring*. When applied to Acts of the Mind, a *deliberate Deviation*, and *departing* from the eſtabliſhed Order and Diſcipline injoined us, which is the higheſt Degree of *Evil*.

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the divine Appointments, and ſetting up their own *Imaginations* in Oppoſition to them. Thus ſays the *Pſalmiſt*, *There is none Righteous, no, not one:* (how this will agree with their Doctrine of *Perfection* we ſhall ſee below) *There is none that underſtandeth, there is none that ſeeketh after God.* ° *They are all gone out of the* * *Way, there is none that doth* † *good, not one, &c. The* ‡ *Poiſon of Aſps is under their* ‡ *Lips; there is no Fear of God before their Eyes.* This ſeems to be primarily deſcriptive of thoſe original *Apoſtates* before the Flood, though it will take in alſo all ſubſequent ones who ſhall oppoſe *Revelation*, nay, even all the *Gentile* World: But is by no means deſcriptive of ſuch, as might be ſuppoſed to be born under a *mere State of Nature*, and never acquainted with any *Revelation*.

And, for the want of underſtanding this Diſtinction, he imagines that other Paſſage in the ſame Chapter, to confirm his Argument, and that the Apoſtle himſelf, and all Mankind, were, in their *natural* Condition, in ſuch a

° Pſ. xiv. and liii.

* The Chriſtian Religion is called the *Way to Life*, from whence thoſe Apoſtates had departed.

† טוב a very comprehenſive Word, ſignifying here the whole *revealed Law*—the *good Thing*, in Oppoſition to רע *the Evil*, which thoſe Wretches were totally immerſed in the Practice of.

‡ חחת שפתימו—*Imagination*, the Suggeſtion of Satan, is *inſtead of their Confeſſions*, i. e. their Acknowledgements to *Jehovah-Aleim*.

conſummate

conſummate State of Wickedneſs. Not at all—for by *Nature alone*, they are only ignorant of the Means of Reſtitution, and incapable of Admiſſion, 'till they have accepted thoſe Terms of *Initiation*, which under each Diſpenſation have been neceſſary for that Purpoſe, viz. *Circumciſion* under the *Jewiſh*, and *Baptiſm* under the preſent. [p] *Are we then better than they*, ſays the Apoſtle? *No, in no wiſe, for we have before proved both Jews and Gentiles, that they are all under Sin*, viz. the original Treſpaſs, or Attainder, which affects every Mortal that comes into the World. It is the willful and perverſe *Imaginations* of their Hearts, whereby they deſert the Service of God, and betake themſelves to other Objects of Faith and Worſhip, and depend upon ſuch *Vanities* for Support both here and hereafter, that carries Men into that Situation deſcribed by the *Pſalmiſt*.

Apol. p. 100. The Objection concerning *the Gentiles doing by Nature the Things contained in the Law*, ſeems to be raiſed on Purpoſe to make Way for an Anſwer, to introduce the Neceſſity of this *Quakerly Principle*, (it were to be wiſhed indeed, this Principle were confined to *Quakeriſm*) of the *Light within*. There is not the leaſt Foundation, either for the Objection, or the Anſwer to it, being both of them equally erroneous. The Objection ſuppoſes a Power in the *natural Faculty*, or

[p] Ro. iii.

Reaſon

Reaſon of every Man, to find out a ſufficient *Rule* of Action, and to follow the Obligation of *that Rule*, to all neceſſary Purpoſes; and that by the Strength thereof, *thoſe Gentiles* did perform the Things of *the Law*, and were in ſuch reſpect, *a Law* unto themſelves. Whereas nothing is leſs true—The Apoſtle is not ſpeaking of thoſe *Gentiles*, who had ſo long apoſtatized from the Faith, nor at all ſuppoſing what ſuch ignorant abandoned Wretches could do, either by *Nature* or *Tradition*, that ſhould reſemble the Works of the Law, or be acceptable in the Sight of God. He is ſpeaking of thoſe who were *Gentiles by Nature*, (not that they did *by Nature the Things of the Law)* but were then converted to the Faith of Chriſt—He ſaid, that not the *Hearers of the Law* are juſt before God, but the *Doers of the Law* ſhall be juſtified: And then ſhews you who thoſe *Doers of the Law* are—not the *Jew*, who boaſted of his Deſcent from *Abraham* after *the Fleſh*, but the *converted Gentile*, who was an *Iſraelite* indeed, of the *Faith of Abraham*—who had the *Circumciſion of the Heart*, in the *Spirit*, and not in the *Letter*; and who had *no Confidence in the Fleſh*, (the external Works of the Law, then antiquated) as the *outward Jew* had. All thoſe Errors, as well in Point of Doctrine, as of Opinion, into which many great Men have fallen, in reſpect to this Paſſage of the Apoſtle, have taken their Riſe from a miſpointing the Words of the Original, placing the *Comma* before φύσει inſtead

inſtead of after it.—But the true Punctuation, and which relieves the Text from all Embarraſſments, as well as deſtroys that *Idol*, *the Light of Nature*, is this, *For when the Gentiles, which have not the Law of Nature, do the Things contained in the Law*, &c. This puts the Text in a very different Light, and leaves no room for miſtaking the Apoſtle's Meaning, nor the leaſt Shadow of an Argument, to be drawn from thence, in favour of the *Law of Nature*. I am intirely beholden to the Reverend and ingenious Mr. *Willet*'s Aſſize-Sermon preached at *York*, *July* 8. 1744, and to which I refer the Reader for fuller Satisfaction on this Head, for the Subſtance of the above Obſervations. *N. B.* A ſecond Edition of this excellent Diſcourſe has been lately publiſhed (as I ſuppoſe) by ſome worthy Gentlemen of the Univerſity of *Oxford*, 1756.

But as thoſe *Gentiles* did not do the Things contained in the Law, from any Principle, or *Light of Nature*, (if ſo, all the reſt of the Heathen might have done the ſame, and there had been no Difference between *Jew and Gentile*, nor need of any *Revelation*) as the Objection ſuppoſes; ſo neither did they on that Hypotheſis, which is the Foundation of his Anſwer, viz. from their *ſpiritual Nature*, which he imagines to be written in the Hearts of Men. And this Paſſage he thinks affords a good Proof of the Salvation of the Heathen, by the *Light of Chriſt within* them—and that when we are

preſſed with it, we are very much to ſeek for Anſwer. What concerns the Heathens Knowledge of *Chriſt*, we ſhall reſerve for the next Propoſition; adding nothing further here than this, If the *Gentiles* performed thoſe Things from a *ſpiritual Principle*, and the other Heathens have a ſaving Knowledge by an *immediate Light* ſtriking upon their Hearts—then is the Covenant of Redemption, and the inſtituted *Means of Grace*, rendered altogether ſuperfluous, and the *written Revelation* of no manner of Service; though if it were ſo to them, that would be no Rule to Chriſtians.

As to the *Socinian* Diſtinction of the *Greek* Words he here mentions ψυχικὸς and φυσικὸς *animal* and *natural*, it will not ſerve their Turn; for whatſoever imaginary Difference they may pretend, πνευματικὸς is as much oppoſed to the *one*, as to the *other:* And it is by that only that we diſcern any thing of a ſpiritual Nature, both the *animal* and the *natural* (if they are to be diſtinguiſhed) being excluded from that Privilege.

§ 4. p. 103. We come now to the ſecond Part of the Propoſition, viz. "That Sin is not to be imputed to Infants"—which indeed we have ſufficiently anſwered [q] already, and for the want of the right underſtanding whereof, he has been induced to deny the Charge of *original Sin.* But as he lays great Streſs upon

[q] P. 165, &c.

it,

it, we will add ſomething alſo to rectify his Judgment herein. The Apoſtle in his Epiſtle to the [r] *Epheſians*, informs them of the *Treſpaſs* they were under by *Nature*; and, of courſe, that they were under the Dominion of the *Prince of the Air*, that ſtill rules in *the Children of Diſobedience*, and that he himſelf alſo was heretofore, and by *Birth a Child of Wrath*. The Quaker has jumbled the two Verſes together, and by breaking the Order of the Words, has twiſted his Meaning to another Purpoſe; as if they were to be denominated *Children of Wrath*, not from their *Nature*, or *Deſcent*, but from their *Evil walking* alone: But the Apoſtle affirms it of himſelf, who never was a *Heathen*, but always a zealous Obſerver of the Law of his Fathers. Doubtleſs, a diſobedient and irregular Walking would deſervedly denominate one, *a Child of Wrath*; but the Queſtion is, Whether we are not *ſuch* even by our *Birth*, and on that Score Objects of the divine Wrath, as unavoidably born under the *original Attainder*; and from which *Taint*, or *Corruption of Nature*, there is no poſſible Purgation, but thoſe Terms of *Admiſſion*, by Covenant mercifully offered to us.

The Doctrine of *original Sin*, as maintained by our Church, does no way inſinuate the Notion of abſolute Predeſtination and Election, nor that Children, dying unbaptized, are neceſ-

[r] Ch. ii. 2, 3.

ſarily ſentenced to eternal Damnation: Nor is it at all contrary to this cited Paſſage of the Apoſtle, which he fondly imagines to clear Children of every kind of Guilt, viz.[f] *Where there is no Law, there is no Tranſgreſſion:* And again, *but Sin is not imputed, where there is no Law.* But what is this to the Purpoſe, or how does it concern *Children?* Not at all—the Apoſtle is ſhewing the *Romans*, that they might become the *Children of Abraham*, by having the *Faith of Abraham*--and that the Promiſe was not limited to his *Seed through the Law*, as the *Jews* fooliſhly imagined, but was extended to thoſe alſo, who ſhould embrace the Faith of him. For if they only were the *Heirs of the Promiſe*, then could there have been no Salvation to the *Gentiles*. And the Apoſtle ſeems to urge their Situation as a particular Circumſtance to induce them to the Proſecution of that *Righteouſneſs which is by Faith*, in Oppoſition to that which the *Jews* vainly expected from the *Works of the Law*. And, in that reſpect, their Condition was *then* preferable to that of the *Jews*; for *the Law*, ſays he, *worketh Wrath*; therefore, as they were not under that *Law*, they could not be the Objects of that *Wrath* ariſing from thence: *For where there is not the Law, there is no Tranſgreſſion*, i. e. of that *Law*. That this is the Senſe is evident —for if the Apoſtle had ſpoken abſolutely of

[f] Ro. iv. 15. and v. 13.

*Tranſgreſſions*,

*Tranſgreſſions*, without any Relation to the *Law of Moſes*, it would not have been true, nor conſiſtent with himſelf in this ſame Epiſtle, where he ſays, *As many as ſin without the Law, ſhall periſh without the Law.* Had he attended to the Context, he might have ſeen that thoſe Texts had no Relation to *Infants:* For the Apoſtle is talking to adult Perſons, to ſuch as might be ſwayed by Reaſon and Argument, and of ſuch a Subject alſo, (viz. of being of the *Faith of Abraham*) as Infants could not be capable of conceiving. And as theſe Paſſages are altogether foreign to the Purpoſe, thoſe Arguments he deduces from them muſt fall of courſe.

The next is that of the Prophet, [t] *The Soul that ſinneth, it ſhall die*; *the Son ſhall not bear the Iniquity of the Father:* From whence he infers doubly, "that as Infants cannot ſin, therefore ſhall they not die for their own ſake, neither ſhall they bear their Father's Iniquity." This relates ſolely to *actual* Tranſgreſſions, concerning which there can be no Diſpute: And as Infants ſhall not be puniſhed for ſuch Crimes of their Parents, he likewiſe imagines they are not under any *natural* Incapacity by *Birth*; the Falſeneſs of which Suppoſition, proceeding from that neceſſary Diſtinction above, I have already ſhewn.

§ 5. p. 105. He proceeds next to examine thoſe Reaſons that are brought in Support of

[t] Ez. xviii. 20.

*original Sin*—And first, this Passage of the Apostle, *wherefore as by one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men in that all have sinned*, &c. As to the different Translation of the Article ἐφ' ᾧ, I shall not at all regard it, the Doctrine no Ways depending on the Force of an Article. What is observable from the Apostle's reasoning is, that *Sin*, or the original Trespass, *entered into the World by one Man*, and Death, as the Consequence of *that Sin*: And by this he intends to shew, that as *all Men* (i. e. the whole human Nature) are unavoidably subject *to Sin and Death* through the Offence of one: So, and much more, should Grace abound to *all Mankind*, through the Means of him, (the second *Adam*) of whom the Offender was, in this respect, a Figure. As the *Attainder by Sin* extended to all without Exception, so does the *Restoration by Grace*, to all that will qualify themselves to receive it. But this is soon put out of doubt—[u] *Nevertheless Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is the Figure of him that is to come.* What will the Quaker say to this? Here is *Sin* passed upon *all Men*, and Death as the Consequence thereof, *even over them that had not sinned after the Similitude of Adam's Transgression.* How will he reconcile this? If *Death*, i. e. temporal, be the Consequence of the *Sin* to all his Posterity; (and eternal to those

[u] Ver. 14.

who

who will not accept of the Grace confer'd by the Ablution) how does it extend to thoſe who have not *ſinned after the Similitude of Adam's Tranſgreſſion?* It is certain *Infants* have not, and great Numbers of Men have not, yet they *die*. Temporal Death was the inflicted Penalty of the *Treſpaſs*, and what, at length, he experienced under the new *Tenure* his Tranſgreſſion had ſubjected him to; and it has from thence been the inevitable Condition of all, as born under that *Tenure:* And it is figurative alſo of that *eternal Death*, which thoſe, (who have themſelves refuſed, and prevented their Children likewiſe from accepting the Terms of Purgation) will experience hereafter. So that *Infants*, though not actual Sinners, (as the Similitude of *Adam*'s Tranſgreſſion implies) are yet by the inevitable Condition of Nature, ſubject to *temporal Death*, as the Penalty of the *Offence*; and to *eternal Death*, (i. e. Excluſion from that [x] *Inheritance hereafter, that fadeth not away*, and of which the preſent is a Figure) if their Parents refuſe to have them admitted, and themſelves ſhall perſiſt in that Refuſal. And as for others, the greateſt Part of the preſent Heathen, and perhaps for many Ages upwards, have never *ſinned after the Similitude of Adam's Trangreſſion:* as through many Circumſtances and Neceſſities, perhaps to them unavoidable, they never came to the Knowledge of it, and

[x] 1 Pet. i. 4.

conſequently could have no Opportunity or Occaſion of doing it. And yet are they ſubject to *Death*, as his Deſcendents—to the Condition of that *Tenure* they are neceſſarily born under, though they know it not. How far their Ignorance may plead for Favour, or what their Condition may be hereafter, is no Part of our Enquiry, nor in our Power to determine. They are not within the Pale of that *Covenant*, whoſe Terms are our only Rule, nor, in any reſpect, an Example, or Pattern to us that are. But as I obſerved above, as every one has the ſame Trial of Faith and Obedience to make, as he had, it is therefore in every one's Option, whether he will *ſin after the Similitude of his Tranſgreſſion*, or not. But thoſe who do not, are nevertheleſs ſubject to *Death*, as the irrevocable Conſequence of the *Treſpaſs*, and of the Tenure, human Nature has ever ſince been under.

The next Paſſage brought in Proof of this Doctrine, does not, I confeſs, directly prove it, though indirectly it does, by the Birth of that Perſon, who came into the World on that Account; [y] *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me!* The *Quaker*'s Spirit did not help him to the underſtanding of this famous Text, which has relation to the great Author of our Redemption, and is predictive of the Occaſion for which he covenanted to take human Nature upon him—*Be-*

[y] Pſ. li. 7.

*hold!*

*hold! I was ſhapen* בעון *in Iniquity* (i. e. on Account of the original Treſpaſs) *and* בחטא *for*, (or on Account *of) Sin*, (or for *a Sin-offering*) *did my Mother conceive me.* Here is the predicted Incarnation and the End of it, viz. the *Atonement*, or [z] *Propitiation for the Sins of the World.* Here is no Exception of *Infants*, neither could there; For as the *Sin* of the firſt *Adam* affected the whole human Nature, ſo alſo did the *Atonement* and Satisfaction of the ſecond extend to all Mankind—though it will be efficacious only on thoſe, who are qualified for the Influence of it. For a more particular Satisfaction on this noble Text, I refer the Reader to the excellent Explication of this Pſalm, by the learned and incomparable Author, to whom the Chriſtian World will ever be indebted for the important Diſcovery *.

Concerning the next Text brought to prove his Doctrine, viz. *that the Wages of Sin is Death*, I have already ſaid enough a little above; though I cannot but obſerve, he muſt be pretty much to ſeek for an Anſwer, that he could furniſh no better. He allows *Diſeaſes and Death* to be a Conſequence of the *Fall*, and of *Adam's Sin*, yet denies that it neceſſarily infers a Guilt in all others that are ſubject to them—This is a Piece of Logic I own I am at a Loſs to underſtand: And himſelf, I believe, muſt be put to his Shifts,

[z] 1 Joh. ii. 2.

* See *Bate*'s Supplement of the Pſalms, 2d Part of the *Data* p. 345.

to

to argue ſo pitifully as he does, That the whole Creation ſhould ſuffer a Decay, and that Herbs, Earth and Trees ſhould be Sinners for the ſame Reaſon. Becauſe all Mankind are neceſſarily involved in the Guilt of the original Treſpaſs, therefore Herbs, Earth and Trees are guilty alſo. But in what reſpect does he imagine the inanimate Parts of the Creation to have ſuffered a Decay? It is true, the whole אדמה, or *vegetable Mould* of which Man was formed, was *curſed* for the Sin of *Adam*, and it underwent it in a moſt memorable Manner at the general Deluge: but it was *reformed*, *re-generated* by the Spirit; again made clean and fruitful, and regranted to *Noah*. So is our *old Adam*, by Birth under the *Curſe*, and muſt be deluged in the *baptiſmal Laver*, and be *renewed* by the *inward* Operation of the Holy Spirit, and his ſanctifying Grace that attends the *outward* Act in that Sacrament, which is indiſpenſibly neceſſary to all Chriſtians under the preſent Diſpenſation. [a] *What is Man*, ſays Job, *that he ſhould be clean, or he that is born of a Woman, that he ſhould be righteous?*

* He will not allow *Adam*'s Guilt to be imputed to all his Poſterity; notwithſtanding he confeſſes, that a Seed of Sin is tranſmitted to all Men from him, which Seed is the Occaſion of Sin in all, and the Origin of all evil Thoughts and Actions. This, in one *leſs illuminated* than

[a] Job xv. 15.
* Apol. p. 107.

a *Qua-*

a *Quaker*, would have looked a little like a Contradiction. For what does he mean by this *Seed*, and it's being tranſmitted to all Men? He affirms it to be a Principle of Action, as what gives occaſion to Sin——That muſt be ſomething in the Soul; for it is through the Obliquity of the rational Faculty only, that we can ſin. The Soul is not tranſmitted by Generation, but infuſed into us by ſucceſſive Creation. All that we have *ex traduce*, is *material*, and concerns the Body only, ſuch as Likeneſs of Features, Proportion, and Dimenſion of Stature &c. The *Body* cannot, by any mere Act of it's own, be ſaid to ſin: the Sinfulneſs of the Act commences from the Soul's participating, and concurring, contrary to Command, in the Pleaſure of that Act, with the animal Affections. How then can a *Seed*, or Principle of Sin be tranſmitted, (ſeeing Sin is an Act of the Soul,) which is not derived to us by *Generation?* This I ſhall recommend to their more deliberate Conſideration—And adviſe them to be better informed of the Nature of *original Sin*, (which all Mankind are concluded under) before they preſume to deny it's Exiſtence, and laugh at it as an *unſcriptural Barbariſm:* And with this Advice ſhall take my Leave of this Propoſition.

PROP.

PROP. V and VI. *Concerning the univerſal and ſaving Light.*

The *Quaker* has been at much Trouble in removing of *abſolute Reprobation*, which would lie as an effectual Bar and Preclusion to this plauſible Tenet of Quakeriſm. This Doctrine has indeed been the Occaſion, and ſtill is, of ſome unhappy Differences among the Proteſtants of the ſeveral *Reformed* Churches. And it will ever continue to be ſo, 'till the Knowledge of the Chriſtian Covenant be more generally comprehended; whereby alone the differing and contradictory Opinions of Mankind in this, and other Points, can be rectified, the various Attributes of the Deity reconciled, and his Conduct towards the different States and Conditions of the World juſtified. Abſolute Reprobation, or the eternal and immutable Purpoſe of God; for the Damnation of the greateſt Part of Mankind, is in itſelf, the moſt ſhocking Poſition, moſt injurious to the holy Nature of the Deity, and utterly repugnant to that gracious Plan of Redemption by themſelves concerted, for the univerſal Salvation of the World. But howſoever impious and unwarrantable it be, it has yet taken it's Riſe from particular Texts of Scripture, whoſe Meaning and Tendency not being ſufficiently apprehended, nor thoſe Things they had Relation to, have led many to embrace ſuch a dangerous Opinion. And therefore our excellent Church, which

which is admirable in it's Cautions for the Security of every eſſential Point of Doctrine, has directed us to the "[b] receiving of God's Promiſes in ſuch wiſe, as they be generally ſet forth unto us in Holy Scripture." And thoſe Promiſes cannot be inconſiſtent with one another: For they are all dictated by the ſame Holy Spirit, in Purſuance of the Covenant of Redemption—of the different Adminiſtration and Exerciſe of the divine Attributes by the ſacred Perſons—and of the diverſe Relations they ſtand in to Mankind. On this Foundation only can the Harmony of Revelation be perceived. And the various, and ſeemingly oppoſite, Aſſertions of the ſacred Penmen with each other, and with themſelves, will, without this, appear looſe and unconnected to ſuperficial Enquirers —who either view them in the Light their own Prejudices place them—or elſe with a criminal Ignorance, or a confuſed Knowledge of the general Drift and Tenor of that Covenant. With *this* muſt every Part of Scripture comport —By *this* muſt our Faith be formed and regulated——On *this* muſt all our Hopes of Mercy, Pardon, &c. depend, and our Obedience and Practice be conformable to them. It will be vain to plead any Faith, any Hope, or any Charity, that are inconſiſtent herewith, or any Benignity or Compaſſion, or other gracious Attribute of the Deity, whereby to expect Salva-

[b] Art. 17.

tion,

tion, that is foreign to that original Plan—neither will thoſe Attributes be exerted in Oppoſition to thoſe *covenanted* Reſtrictions, under which they have been pleaſed to lay themſelves for the Performance of their immutable Counſel. In this View, there are Impoſſibilities (as we may humbly, and with due Deference, venture to affirm) as do even affect the divine Peers themſelves, as the Apoſtle aſſures us, in reſpect to the Validity of the Covenant; [c] *For God willing more abundantly to ſhew to the Heirs of Promiſe the Immutability of his Counſel, confirmed it by an Oath; that by two immutable Things, in which it was impoſſible for God to lye, we might have a ſtrong Conſolation.*

Of this we have ſpoken pretty fully in the foregoing Propoſition, but ſhall be obliged to add here. The *Covenant* was not from Eternity; (though before the Creation of this Syſtem) therefore there could be no *eternal Purpoſe*, by which any Part of Mankind could be deſtined to Damnation: ſo far from it, that it was intended as a *Means*, whereby loſt Man (i. e. all Men) might be reſtored to Favour *. From this *Decree*, or Previſion of the *Means*, the Eſpouſers of this Doctrine have inferred the inevitable Neceſſity of the Fall, and that by the ſecret and determinate Counſel of God. But

[c] Heb. vi. 17, 18.

* *Art not thou* מִקֶּדֶם, (from the Original of the Covenant) *Jehovah* אֱלֹהַי *my Federater*, under the Obligation of the *Alé* for me? Hab. i. 12.

the inſcrutable Purpoſes of the Almighty are not to be comprehended by the weak Efforts of human Reaſon, nor poſitively decided by the analogous Operations of our finite Capacities, on lower Conſiderations. The Knowledge of the Deity is intuitively preſent—unmeaſurably perfect; without Means or Deductions to us conceivable; and exiſts in an Eternity, wherein is neither paſt, preſent, nor to come. And the very Eſſences of all Beings, are, before their Creation—during their Exiſtence, and their future Condition, alike preſent to his View, that, at an eternal Inſtant, comprehends all Things! [d] *who calleth thoſe Things which be not, as though they were.* As the animal and vegetable Orders were endued with Capacities and Qualities ſuitable to their reſpective Ends, ſo alſo were the Intellectual, whoſe *Ends* were ſeen before their *Beginnings*—whoſe [e] *Subſtances were ſeen, being yet unperfect, and in his Book were all their Members written; which Day by Day were faſhioned, when as yet there was none of them.* But notwithſtanding this eternal *Preſcience*, whereby the Effects are ſeen before their Cauſes exiſt, it does not interfere with the Freedom of Man, nor precipitate him into an unavoidable Neceſſity of Action. It is impoſſible to ſuppoſe the Deity ſhould be ignorant of the future Actions of his Creature, to whom he ſhould give, not only Faculties and Powers,

[d] Rom. iv. 17. [e] Pſ. cxxxix. 16, 17.

but

but even Exiſtence. And it is equally impoſſible to imagine he ſhould interpoſe between the Freedom of his Will, and the Execution of the Act, when all the Merit the Creature could be capable of, would depend on that very Principle. But the Preſcience of the Creator in reſpect to the Behaviour of the Creature, is, by no Means, the *predeſtined* Cauſe of his Actions, nor a determined Force upon his Will: If ſo, Mankind muſt act by Preſſure and Violence, and not upon any rational or deliberate Motive.

But though the Covenant was concerted for the univerſal Benefit of human Nature, and as a Sovereign Remedy for all the Maladies thereof—Yet God muſt know, there would be many Millions in the ſucceſſive Generations of Men, that would receive no more Advantage from it, than if it had never been made. What would this be owing to—any Defect in the Covenant itſelf, [f] *or as though the Word of God had taken no Effect?* Or to any ſecret and determinate Purpoſe of Damnation? Certainly not, but to the Reprobacy and Willfulneſs of thoſe who rejected it; [g] *For they are not all Iſrael, which are of Iſrael.* The divine *Predeſtination* cannot be inconſiſtent with the Operation of the *Covenant*, nor lay a Streſs upon that Liberty which is implanted in the human Will: [h] *For we know that all Things co-operate for Good, to*

[f] Rom. ix. 6. [g] Ibid. [h] Rom. viii. 28.

*them*

*them that love God* *, *to them that are called according to his* † *Purpoſe* [i]. *For whom he did foreknow, he did alſo predeſtinate &c.* Whether the Word *predeſtinate* be a good Rendition of προώρισε, I leave to the Determination of *Critics*—but ſure I am, that whatever be the beſt Tranſlation of it, it is no more than an Effect or Conſequence of the *Foreknowledge*; and is to be conſidered altogether in Relation to *that*, and in no Reſpect reſtrictive of the human Faculty. And, doubtleſs, God may be ſaid to *predeſtinate whom he foreknew*, inaſmuch as the *Will* and the *Act*, in reſpect to him, are the ſame Thing. On this footing, all thoſe Expreſſions, of *Calling*, *Juſtifying* and *Glorifying*, are but the natural and ſucceſſive Gradations of the divine Purpoſe, or Covenant. They were to be, and were *called*, by the Promulgation of the Goſpel in the *Cherubim*, originally to *Adam* after the Fall, afterwards to *Noah*, and, through him, to all Mankind, after the Flood—They were to be, and will be *juſtified*, by the Acceptance of the Terms thereof, and by Faith in him, who will make them *juſt* ‡—They were to be, and will be *glorified*, by confiding in him, who has the § *Glory* in him-

* And vice versâ.

† The Covenant. [i] Rom. viii. 28.

‡ צדיק the *Juſt one*, who alſo has the Power of making others *ſuch*.

§ כבוד another Title of Chriſt, the *Glory*, who alſo has the Power of beſtowing, and thereby ſupporting us to all Eternity.

ſelf, and will beſtow his *Weight* on ſuch as humbly acknowledge their own *Lightneſs*. All were *called*, but all did not *obey*: As many as *obeyed*, are properly the *Elect* *: Thoſe that are *elect*, are *juſtified*: Thoſe that are *juſtified*, are *glorified*: Thoſe who obey not, are *reprobate*, *damned* —nevertheleſs without any Reſtraint on the Wills of either Party, who are either *juſtified*, or accurſed, in purſuance of their own Choice, and the Purpoſes of God ſtand immutable notwithſtanding.

Thoſe other Paſſages likewiſe in the next Chapter, how directly ſoever they may ſeem to point to the Doctrine above, muſt yet be taken in the ſame Senſe: [i] *The Elder ſhall ſerve the Younger*; *and Jacob have I loved, but Eſau have I hated.* Was this in Conſequence of abſolute *Predeſtination* &c? By no Means, but an Effect of the *Foreknowledge*. [k] *They* † *which are the Children of*

* בחירי ſo called from Chriſt, the *Elect*, through whom alone we become ſuch. *Iſai.* 42. 1. – 65. 15.

[i] Rom. ix. 12, 13.

[k] Ibid. ver. 8, 9, 10, 11.

† The Doctrine of Election and Reprobation (howſoever by the Eſpouſers thereof from hence deduced) ſeems not to have been the principal Intention of the Apoſtle, in his Reaſoning with the Judaiſing Romans. The Paſſages, in the prophetic View, have a much more extenſive Meaning—The Antitheſis between the *Children of the Fleſh*, and the *Children of Promiſe*, is very ſtriking; not only in reſpect to *Jew and Gentile*, but holds equally good in every Application to the *Man of Nature*, under every Diſpenſation, and by whatſoever Title or Denomination diſtinguiſhed. Whether Quaker, Moraliſt, Reaſoner, &c. matters

*of the Flesh, these are not the Children of God; but the Children of the Promise are counted for the Seed. For this is the Word of Promise, at this time will I come, and Sarah shall have a Son. And not only this, but when Rebecca also had conceived by one, even by our Father Isaac, (for the Children being not yet born, neither having done good or evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth) it was said unto her, the Elder shall serve the Younger; as it is written, Jacob have I loved, but Esau have I hated.* So that God's Love of the one and Hatred of the other, did not proceed from any determinate Purpose, that should of Necessity *force* their Wills, but from his *Prescience*, that it would be so, that the Covenant *according to Election might stand.* For *they were not yet born, neither had done good or evil, to deserve it. Is there then Unrighteousness with God?* (that those that fall, should be restrained from doing good?) certainly not—but they perish by their own Wickedness, though by the Fore-knowledge of God.

In like manner also is that other Text concerning *Pharaoh* (whence the *Calvinists* so po-

not, if he depart from Revelation, and set up his own *Light* in Opposition to it. *Esau* was the *Man of Nature*; and in respect to *Jacob*, the *Elder*; as the *Jew* was to the *Gentile* by Birth, and became subservient in Condition. The *Flesh* is prior to, and lusteth against, the *Spirit:* the first *Adam* is *earthy*, the second is *spiritual.* So that it is not he of *the Flesh*, by Generation, but he of *the Spirit*, by Regeneration, that is the *Child of God.*

ſitively infer this cruel and fearful Doctrine), to be underſtood, viz. Even for this ſame Purpoſe have I raiſed thee up, that I might ſhew my Power in thee, and that my Name might be declared in all the Earth. * Hence do they not ſtick to charge God with the Cauſes of Obduration—that Being, whoſe Mercy is over all his Works! I have often obſerved, that many of thoſe controverted Doctrines are founded on ſome miſtaken Paſſages of the *Old Teſtament*; and upon Examination have found them, to be either foreign to the Purpoſe, or not ſufficient to eſtabliſh the Point. That is the Caſe of the preſent—For how can any Chriſtian entertain ſo inhuman an Opinion of the Deity, as to believe, he would raiſe up a Man on purpoſe to make him *wicked*, and then deſtroy him for his *Wickedneſs?* God Almighty had another End in raiſing up this mighty and oppreſſive Tyrant, than merely to exerciſe an arbitrary Sovereignty, or to ſport with the Life of his Creature. The typical State and Condition of this Prince and his People, and the Relation they ſtood in to *the Iſrael of God*, as well as the Example they were to be to us, *on whom the Ends of the World are come*, are altogether overlooked by thoſe precipitate and haſty Judgments. This King, his Country, and Subjects, were typical of the great Oppreſſor of Mankind, and his Dominion over them—and it

* See *Beza*, Lib. de Prædeſt. & *Zanchius* de Excæcatione.

was

was his own wicked Actions, his Pride, and hardened Diſpoſition of Mind, that rendered him a proper Emblem thereof. *Moſes*, the *meekeſt Man*, was to *extract* the People of God (as his Name imports) out of this wretched Situation, and herein be figurative of our ſpiritual *Deliverer*, and Redeemer, as alſo of his Victory and Triumph over Satan and Hell. For this Purpoſe was he raiſed up, that God's *Power might be ſhewn*, and that the Conqueſt of the *Name Jehovah, might be declared throughout all the Earth.* But they will ſay, perhaps, that it was God that hardened his Heart, and that he was the *predeſtinated* Subject of his Wrath—Be it ſo, inaſmuch as that, in certain reſpects, he is remotely the Cauſe of all Effects. But this does not come up to the Point, nor prove what they aim at. For it is evident, that, notwithſtanding the *Hardneſs of his Heart*, he was a Free-Agent, under no Reſtraint from God, but acted according to the deliberate Choice of his Will, and as particular Circumſtances, or Conſiderations moved him. He did ſeveral Times depart from that obdurate Situation of Mind, and yielded to the aſtoniſhing Conviction of that ſtupendous Evidence, yet his Heart was hardened as often—but how, or by whom? by reſiſting thoſe *Means* that were offered for the Determination of that moſt memorable Conteſt: And though he was *convicted*, and acknowledged *Jehovah* to be Lord, yet he perſiſted in a Reſolution not to obey him

as ſuch, 'till that ſignal Viſitation of God, in the utter Deſtruction both of himſelf and People. And his hardened Situation of Mind was not ſingular, though the Conſequence attending it, was ſo juſtly brought upon him; the like has befallen others in the ſame Condition, and will continue to purſue ſuch Wretches to the End of the World, to their unavoidable Ruin. For the Energy and Operation of the divine Influence in the Covenant, is not a dead and inactive Principle, nor will ever reſt in a State of Indifferency—but as *it works for good to them that love God*, and embrace it, ſo does it to the *Deſtruction* of thoſe, who perſiſt in an Abuſe, and final Rejection of it. So that what is [k] *Light* and Salvation to the *Iſraelites*, is at the ſame Time *Darkneſs* and Deſtruction to the *Egyptians*.

Apol. p. 117. This premiſed, we come to the Conſideration of the Matter contained in the Propoſitions, which is, "That God, out of his infinite Love to Mankind, who delighteth not in the Death of a Sinner, but that all Men ſhould live and be ſaved, hath ſent his only begotten Son into the World, that whoſoever believeth in him might be ſaved:" And alſo, "that *Chriſt* hath taſted Death for every Man." That *Chriſt* died for all Men, is a Doctrine moſt certain, it being a neceſſary Conſequence of that *Covenant*, wherein he

[k] Exod. xiv. 19, 20.

bound

bound himſelf ſo to do. This is no Diſcovery of the *Quaker*'s, though he has laboured from ſo many Texts of the *New Teſtament*, to prove it. It was true before the Creation, though the Fact was then future, many Ages before thoſe Texts had any Exiſtence; and thoſe ſeveral Diſtinctions of Mankind he mentions (to whom alſo he ſuppoſes the Benefit of it to extend) were known in the World. I have ſhewn, from the Exhibition of the *Cherubim*, that the * Goſpel was revealed to *Adam*, and in him, to all his Poſterity, which now ſubſiſts under ſo many Denominations, Sects and Perſuaſions, as hardly to know they are the Deſcendants of the ſame common Parent. And it might have continued among them, had not thoſe Apoſtates at *Babel* ſet up the mechanical Powers in the *Heavens*, as the Object of their falſe Worſhip; whereby the † *Unity of Confeſſion* and Liturgy was broken, and *the Imaginations* and evil Thoughts of Men's Hearts, were oppoſed to *Revelation*. From this Fountain may all the various and impure Streams, wherewith the Heathen Wilderneſs has been rather *polluted* than *watered*, be deduced; and by their long continuance of thoſe *foul Dregs*, are they degenerated into that wretched and ignorant

* The Terms of Admiſſion, Purification, &c. of the ברית—the כל מוצא or whole Manifeſtation, Means of Salvation, Redemption—the Way to the עץ החיים, Tree of Lives, or Immortality.

† שפה אחת. *Gen.* xi. 1, 6, 7.

Condition we, at preſent, find them. Wherein then, does there appear, either a Deficiency in the Covenant itſelf, or a want of Benignity and Mercifulneſs in the great Authors of it? The Benefit of it was intended for the univerſal Reſtoration and Redemption of human Nature—The Remedy mercifully prepared, before the deadly Diſtemper was contracted. The *Means* whereby that Benefit might have been univerſally apprehended, were offered *to All*, and might have extended *to All*, had there not been that fatal Interruption above, and for which (poſſibly) the Vengeance of God may ſtill purſue them. What room is there then to conclude, that God has either *eternally deſtined* thoſe Wretches to Damnation, or has purpoſely with-held the Means of his ſaving Knowledge from them, and the ſanctifying Grace that attends the proper Uſe thereof? How abſurd therefore are Arguments drawn from ſuch Poſitions, and Concluſions from Premiſes which did never exiſt? But whatſoever is the preſent Condition, and may be the future Lot, of thoſe eſtranged Generations, (whereof we can determine nothing), it is not the Conſequence of any *irreſiſtible Fatality*; nor the purpoſely withholding the *outward Means*, nor an *eternal Predeſtination* of them to the State they are in. The Cauſe originally was in themſelves—a voluntary and deliberate Renunciation of their Duty and Allegiance to *Jehovah*, who had * *co-*

* Became אלהים for their Salvation.

*venanted*

*venanted* for their Happineſs, and put themſelves in the neareſt Degree of *Relation* to them, that was poſſible between the Creator and the Creature. By *this* they became [1] *Sons—if Sons, then Heirs, joint Heirs with Chriſt.* But if, by any treaſonable Act, they renounce this high *Relation*, and perſiſt in that Renunciation, ſhall they be intitled to the *Inheritance?* Can God, in this Caſe, be ſaid to *diſinherit* them, or, by any Act of his Power, to prevent their Enjoyment of it? Now, as there are but *two Fathers*, God the Father of Truth, and the Devil the Father of Lyes; ſo neither are there but two Sorts of Children, nor but two Sorts of Eſtates. If therefore they forfeit the ſpiritual *Adoption*, and the bleſſed Conſequences thereof; ſhall they not deſervedly ceaſe to be the *Children of God*, and of courſe become the *Children of the Devil?*

Moreover, the preſent Heathen, conſidered upwards to the Preaching of the Goſpel by the Apoſtles, may, perhaps, have greatly aggravated their former Wickedneſs, by continuing therein, notwithſtanding thoſe *glad Tidings* then publiſhed to them, and thereby have fixed the Guilt of their Forefathers upon themſelves, and now be left without Excuſe. For with what Propriety can the want of *Means* be alledged, when it is next to a Certainty, that excepting the *American* World, they were generally preached to by thoſe bleſſed Inſtruments themſelves, or their

[1] Rom. viii. 17.

immediate

immediate Succeſſors? The great Continent of *Aſia*, (the Scene of the Creation of Man--the Promulgation of the *firſt and ſecond Terms*—the Birth, &c. of the great Redeemer, and of many other ſignal Providences) from the *Helleſpont to India* Eaſtward, and, probably, to the Sea of *Japan*; from *Tartary* Northward to *Ethiopia* Southward, was once illuminated by the glorious Rays of the Goſpel—as was alſo the greateſt Part of *Africa*, though peopled with the Deſcendants of the diſinherited *Ham*. And if we bring down our Enquiry to the preſent Times, there is hardly any Part of the Globe, where the Name of the bleſſed *Jeſus* has not been preached. But what is the Conſequence of thoſe early and ſucceſſive *Enlightenings?* Or where is the *Talent* committed to their Improvement? So far is it from being *improved*, that it is totally *loſt—They are returned like a Dog to his Vomit*; from Light to Darkneſs; from Liberty to their priſtine Slavery—Strangers to the peaceful Enjoyments of Society; diveſted of natural Affection, and almoſt of the Sentiments, and Characteriſtics of Humanity. In Condition Vagabonds; wandering in queſt of Food like the Brutes themſelves, to whom they ſeem but little ſuperior. Their Reaſon either ſtifled, or perverted to the moſt miſchievous and criminal Purpoſes—loſt and abandoned to every Thing that is good--exerciſed in every Thing that is evil, profligate and exceſſive in the Commiſſion of

of it. What ſhall we ſay then—[m] *Is there Unrighteouſneſs with God? God forbid.* Shall they periſh through the want of Means, or through a notorious Abuſe of them? Are they *predeſtinated* to the Perpetration of ſuch Abominations —to the continual Practice of Wickedneſs, that they may be eternally damned for the ſame? Far from it—the *Covenant* of Grace was offered to all: Some accepted—and of thoſe, even ſome returned again to their primitive Paganiſm, and have continued therein to this Day. But what ſays the *Proverb*,? *Corruptio optimi fit peſſima*—What ſays the Scripture,? *If after they have eſcaped the Pollutions of the World, by the Knowledge of the Lord Jeſus Chriſt, they are again entangled and overcome, the latter End is worſe than the Beginning: For it had been better for them, not to have known the Way of Righteouſneſs, than, after they have known it, to turn from the holy Commandment delivered to them: But it is happened unto them according to the true Proverb, the Dog is turned to his Vomit, and the Sow that is waſhed to her wallowing in the Mire.*

The Univerſality therefore of *Chriſt*'s Death, may be the better apprehended, from this Reflection on the State of the Heathen World, and the Cauſe of it. So that it muſt be conſidered, rather in reſpect to the *Intention*, than to the *actualEffect* it would have upon all Mankind.

[m] Rom. ix. 14.

For

For though the *Covenant* (of which the Death of *Chriſt* was a Conſequence) was intended to be of univerſal Benefit; yet would there always be Inſtances wherein it could not operate, and Subjects who would incapacitate themſelves for it's Influence—And this without any Imputation on the Validity of the *Covenant*, or on the Juſtice or Mercy of God. And this brings us to the Conſideration of the

§ 11. Apol. p. 132. Firſt Sub-diviſion of the Propoſition, viz. "That God hath given to every Man, whether *Jew* or *Gentile*, *Turk* or *Scythian*, *Indian* or *Barbarian*, a certain Day, or Time of Viſitation, during which it is poſſible for them to be ſaved, and to partake of the Fruits of *Chriſt*'s Death." In what reſpect this *certain Day* was afforded originally to all Mankind, before any of thoſe Denominations ſubſiſted, by the Exhibition of the *firſt Means*; and, after the Death of *Chriſt*, by the Promulgation of the *ſecond*, ſince thoſe ſeveral Diſtinctions, I have already ſhewn. But that, ſince their refuſing to be converted, there has been any *inward, immediate and powerful Operation* —or other *Light*, whereby they have been *illuminated*, ſo as by *that* to be ſaved, either different from, in Oppoſition to, or without the Means of, the *written Scriptures*, is what I utterly deny: And farther, that any *Jew*, *Gentile*, *Turk*, *Scythian*, *Indian*, or *Barbarian*, ſo long as they continue *ſuch*, and in a total Ignorance of the

the Scriptures, will ever be converted, or touched by a *ſaving Light*.

2*dly*, "That for this End God has communicated and given unto every Man, a Meaſure of the Light of his own Son, a Meaſure of Grace, a Meaſure of the Spirit." What a confuſed Medley of Expreſſions, partly of Scripture-Terms, partly of his own, is here jumbled together! without Connection, or regular Tendency to any particular Point—prepoſterouſly urged, and inconſiſtent with the Oeconomy of the *Covenant*; and therefore already anſwered by what is already explained concerning it. Though I ſuppoſe, his Correction of the Tranſlation in the laſt [m] Text, be of ſome Weight in his own Mind, for the Eſtabliſhment of the Doctrine of the *inward Light*—*The Goſpel preached to every Creature under Heaven*: He renders it, *in every Creature*, ἐν πάσῃ τῇ κτίσει. But howſoever it were *in them*, it is manifeſt it was from the *outward Preaching*, and their Faith was founded on the hearing of *Epaphras*.

3*dly*, "That God in and by this Light and Seed, invites, calls, ſtrives, and exhorts every Man, in order to ſave him: And that this, as it is received, and not reſiſted, works the Salvation of all, even of thoſe that are ignorant of the Death and Sufferings of *Chriſt*, and of the Fall of Man." In the former Propoſition, concerning the State of Man in the Fall, he quar-

[m] Col. i. 23.

rels

rels outright with the very Term of *original Sin*, as not to be found in Scripture. What ſhall we ſay then to moſt of his Terms, that are, not only not to be found there, but are even foreign to the very Nature and Tenor of it—deſtructive of the *Means of Grace*, and the Harmony of the divine Attributes, and in ſhort, nothing but diſcordant and *Quakerly Barbariſms?* But can any Man in his Senſes embrace an Opinion ſo abſurd and contradictory to itſelf, as this—That this *Light*, or inward Operation, (or Chriſt himſelf, perhaps, for they are not agreed among themſelves in *this Point*,) ſhould work the Salvation of Men, by the Death and Sufferings of that *Perſon*, of whom they had, not only no hiſtorical Knowledge, but even none by the Information of this energetic and powerful Principle; and yet that it ſhould ſave them by a *Mean* altogether *unknown*, though pretended to be *felt* by them—and that this *Light* ſhould keep them intirely in the *dark*, as to *whom*, *what*, or *whereby* they are ſaved?

The Conſequences he draws from theſe Propoſitions, are ſuch as might reaſonably be expected: but as they contain nothing ſingular, though numerouſly extended, we ſhall paſs them over in general, ſeeing they are, in Subſtance, already anſwered: only, I cannot help obſerving, what he ſays of the ſecond Conſequence of this Doctrine, viz. "That if it be well weighed, it will be found to be the Foundation of Chriſtianity, Salvation and Aſſurance."

That

That it is *ſuch* in reſpect to *Quakeriſm*, I readily grant; and, on that Account, think all the foregoing and ſubſequent Propoſitions to be a laborious and needleſs Tautology. For if this be once eſtabliſhed, viz. that there is ſomething in every Man, of whatſoever Nation or Profeſſion, which if duly attended to, and not reſiſted, without any Means, or outward Knowledge of Chriſt's Death, will effectually work out their Salvation—Then is the covenanted Plan of Redemption, the Terms and Method thereof, and all our Faith and Duty conſequential thereto, rendered uſeleſs and invalid. Concerning the *Aſſurance* grounded on this Doctrine, it is indeed greatly aſtoniſhing—That a Body of Men void of all Learning, nay even of underſtanding the Scriptures in their Mother-tongue; not only without it, but even in Contempt of it—That they ſhould be ſo poſitive in the Depth of Ignorance—So *illuminated* in the Midſt of *Darkneſs*—So impenetrable to all Conviction—So immoveable in the Poſſeſſion of what they can give no rational Account of—almoſt exceeds Belief. But if I am not greatly miſtaken in the *Spirit* from whence this *Aſſurance* proceeds, even this Deſcription of it, will ſerve to increaſe it. For this Obſtinacy and Impenetrability of Situation is not peculiar to the *Barclays* and *Penns*, and other of the more eminent among them, (whoſe Abilities and Endowments, though in an erroneous Judgment, might raiſe in them ſome rational Aſſurance,) but

but it is equally perceptible in every true *Quaker*, howſoever ignorant and illiterate he may be. For there are many among them, who are ſo far from any Thing like Learning, that they neither agree with *Barclay*, nor would underſtand him if they could read him; nay, many who have never heard of him. And, indeed, what need that they ſhould? when, if they can acquire this *inward Light*, by waiting, and not reſiſting their *imaginary* Impulſes, (nay *real* indeed, as they are *animal)* they have no Occaſion for his Information, nor any one's elſe—and, conſequently, all their preaching, exhorting, propheſying, meeting &c. muſt be abſurd and ridiculous on their own Hypotheſis.

The eleventh alſo we ſhall juſt ſpeak to, ſeeing he ſays, "That all the *Preachers and Doctors* of the Chriſtian Religion, do all, in Effect, confirm this Doctrine, viz. by preaching and exhorting the People, of whatſoever Country, to believe in Chriſt, and that by him they may be ſaved." But, ſurely, the *Quaker* has loſt Sight of his Propoſition—Doubtleſs, whatſoever we preach, we ſhould perſuade them to embrace this true Doctrine, that he died for all Men, and that by Faith in the Merits of his Death, they may be ſaved. Yet we are morally ſure, that all will not be perſuaded, nor the Benefit of it reach them all: But as we cannot ſee into their Hearts, we muſt attempt their Conviction by the outward Miniſtry, and leave the Event to him that can. Thoſe that accept, on them

will the Covenant operate--Thoſe that refuſe, on them will it have no Virtue, but they will be given up to a reprobate Mind. But how does this ſupport his Propoſition? For if they are reached, *this* does not ſuppoſe it to be done by the waiting for, and not reſiſting the *Light*, but by the Miniſtry of the *written Word*, by outward Preaching, Exhortation, and the like, which would be altogether needleſs on their Principle.

Apol. p. 135. "That, he ſays, which every Man is bound to believe, muſt be true: but every Man is bound to believe that God is merciful to him." This Aſſumption takes for granted, what ſhould be proved. For before we can believe any Thing concerning the *Mercy*, or other Attributes of God—we muſt be ſuppoſed to have obtained right Apprehenſions of the Deity himſelf—his Nature and Eſſence—the State we are in ourſelves, and what Relation we ſtand in towards him—he to us; and whereon that Relation is founded—what the conditions and mutual Obligations of thoſe Relations are. Theſe Things are previous to any Expectation of *Mercy*, where the Knowledge of that Being, who is poſſeſſed of it, is ſo greatly wanting. And this is the Caſe of the whole heathen World at preſent; who are no Ways concerned about the *Mercy*, or other Attributes of the Deity, of whom they have no diſtinct and rational Knowledge, ſo as to produce any well grounded Aſſurance concerning their future

Condition. Their own natural *Faculties* (being but *Capacities* only) can ſuggeſt to them no Ideas of that Kind: And thoſe they have of any ſuperior Principle, are ſo wild and extravagant —ſo debaſed and unworthy, as can hardly induce one to believe they are (what yet in truth they are) the Remains, or rather Dregs, of original Truth. But however confuſed and diſorderly they are, they ſerve to confirm two conſiderable Points to us, viz. That the Knowledge of *ſpiritual* Things does not come to us by *Nature* or *Reaſon*, nor yet that they are immediately revealed, without *outward* Means: And alſo, that the Attributes of the Deity are not reconcileable on the Suppoſition of *one Perſon* only in the Godhead, which is a good Proof of the *Trinity* and the *Covenant*. For as their Notions of the divine Being, and the Attributes of *Mercy* and *Juſtice* are ſo confuſed, they are driven to the Neceſſity of acknowledging two ſuperior Principles, to whom they pay Homage and Adoration, (ſuch as it is); to the one, to avert his Anger; to the other, to procure his Favour.

§ 12. Apol. p. 136. We come now to his ſtating of the Controverſy, whereby we ſhall fully diſcover the Subſtance and Tendency of this Point of Doctrine, *how* and *wherein* we differ. " By this Day and Time of Viſitation, which God offers to all Men, he does not underſtand the whole Courſe of every Man's Life, but ſuch a Seaſon, at leaſt, as ſufficiently exonerateth

onerateth God of every Man's Condemnation: So that many may outlive this Day, after which they may be given up to a reprobate Mind." Such a general Offer to Mankind, has been *thrice* repeated: ſome have accepted, ſome refuſed, and the greater Part ſtill perſiſt in their Refuſal. So far he agrees with us—The Queſtion then in reſpect to the preſent *Heathen*, on his own Suppoſition, is, whether they may not be thought to have outlived *their Day*; and whether, by their Actions, they may not be ſaid, to be given up to a *reprobate Mind*, and ſo deſervedly rejected from the Inheritance of that *Bleſſing*, they have refuſed. If ſo, how can they be within the Reach of that ſaving *Light?* I have ſhewn they cannot—while they continue under ſuch complicated Circumſtances of Ignorance, Wickedneſs, &c. and in ſuch an *eſtranged* Situation in reſpect to the Deity, as they undoubtedly are under thoſe ſeveral Denominations. So that he has, in effect, given up the Point in this Section: Or he is under the unavoidable Neceſſity of affirming, that thoſe outward Means, they have already had, viz. by the Preaching of the Apoſtles, &c. and the Offer of the Goſpel thereby, was not *a Day of Viſitation*, wherein they might have been ſaved; or elſe, that there is another Method of reaching them, of a different and ſuperior Nature—and that ſuch *reprobate and hardened Wretches* can be *inwardly* illuminated, notwithſtanding their preſent Condition, without any apparent

Converſion, nay in Oppoſition to it, which is not only contrary to the *Covenant of Grace*, but the greateſt Abſurdity imaginable.

§ 13. Secondly, "By this Seed, Grace and Word of God, and Light, wherewith, we ſay, every one is enlightened, we underſtand not the proper Eſſence and Nature of God, preciſely taken: but a ſpiritual, heavenly, and inviſible Principle, in which God, as Father, Son, and Spirit, dwells—a *Vehiculum Dei*—the ſpiritual Body of Chriſt, the Fleſh and Blood of Chriſt, which came down from Heaven." This is a Definition of a very complex Kind; conſiſting of a confuſed and unintelligible Jargon of Words; an arbitrary ranging of disjointed Paſſages of Scripture together, and a monſtrous Coalition of Terms—indeed, in all Reſpects, a moſt improper Foundation for a *Lighthouſe* to a bewildered, and *benighted* People. If any *Quaker* can clearly comprehend the Nature of this *leading Principle*, from ſuch a Definition, or if their great Oracle himſelf did, otherwiſe than in his own Imagination, I am much miſtaken. However, it ſhews him to be utterly ignorant of the *Covenant*, with which, not only all Scripture, but all Nature agrees; on which our whole Religion is founded, and whereby alone all thoſe different Terms he has picked up, and forced together, are intelligible. But beſides, here is another Piece of Doctrine, viz. the proper Eſſence and Nature of God *preciſely* taken—in which he is heterodox, and of a different

ferent Judgment from *Penn*, and others among them; who were ſo far from being full in their Acknowledgments of the *outward Chriſt*, that ſome of them have not ſcrupled to make a Jeſt of it; and to laugh at an imagined Chriſt beyond the Stars, and look only at the *Light within*. I ſay, *Barclay* has not the Concurrence of all the *Quakers* in this Point, if he be ſincere in the Aſſertion; though I confeſs, the Expreſſion, viz. the *Eſſence of God preciſely taken*, ſavours a little of the *Jeſuit*. For he talks of Chriſt formed and raiſed in the Heart, in the ſame Style, as *Penn* ſpiritualizes away the outward Reſurrection. And he takes Pains throughout the Section, to wipe off that Calumny, wherewith he ſays, they are aſperſed, though we ſay, juſtly charged, in reſpect to Chriſt's bodily Exiſtence at preſent. And herein, if he be ſincere, either he is in an Error, or they, for their Judgments are widely different from each other. But 'till they come to one uniform Agreement among themſelves, what has now been ſaid is ſufficient.

§ 14. Thirdly, " We underſtand not this Seed, Light, or Grace (no Matter which, for they are all confounded by him) to be an *Accident*, as moſt Men do, but a real, ſpiritual *Subſtance*, which the Soul of Man is capable of *feeling*, &c. That they are ſenſible of it by a true and certain Experience (plainly the Animal Affections, wrought upon by melancholy and enthuſiaſtic Impulſe) whereby they taſte, ſmell,

ſee and handle the Things of God." In regard to the Soul, I have already ſhewn *, that we are as much at a Loſs concerning it's Nature and Eſſence, as we are in reſpect to the Deity himſelf; and we may with equal Certainty, pretend to ſhew *how*, and in *what Manner*, he *exiſts*, *knows*, or any other Thing relating to his Eſſence, as by what Means, the Soul receives *ſpiritual* Impreſſions. Thoſe that can be felt, are, for that Reaſon *material*, and not *ſpiritual:* and all the Affections are very perceptible, as every one experiences, the Brutes as well as ourſelves; inaſmuch as they ſubſiſt in the Blood and Nerves, and are a Part (or rather the Life) of the *animal* Machine. If theſe *Senſations* are the Properties of the immortal Principle, then have the Brutes an *immortal* Soul, as well as we; for they are as capable of them, and experience them too, in as high a Degree, as our ſelves—And this plunges them into thoſe Difficulties already mentioned, and to which I refer the Reader.

§ 15. Fourthly, "We do not hereby intend any Ways to leſſen, or derogate from the Atonement and Sacrifice of Jeſus Chriſt." What their *Intentions* are, God and themſelves only can tell—But it is moſt certain, this Doctrine either totally overthrows it, or, at leaſt, ſuperſedes any Neceſſity of it: For if any are capable of being reached by this *Principle* excluſively,

* P. 55, & ſeq.

then

then is the hiſtorical Knowledge of it unneceſſary: And if it be ſufficient, as a *ſpiritual* Subſtance, and yet *not Chriſt*, then is his *Atonement* and Sacrifice unneceſſary alſo, for they may be ſaved without it. But there are many other Circumſtances, beſides *direct Deſign*, that conduce to make Men *Atheiſts*, or *Infidels:* The worſt of Purpoſes are ſeldom accompliſhed at once, but by Degrees, and it more effectually promotes the Intereſts of the dark Kingdom—Nay, I much queſtion, if Satan himſelf when a glorious *Angel*, at the firſt Entrance of Pride and Oppoſition to the *Meſſiah*, and the vain Imagination of ſucceeding, was at all apprehenſive of the Conſequence of ſuch *Imaginations*, or that he ſhould become *a Devil* in the End. But what will it avail him now, or others that pretend to be *Setters-up* of *new Doctrine*, deſtructive of the *Covenant*, and of that Faith and Service, preſcribed in the *written* Revelation—to alledge, they had no ſuch *Intention*, when their Tenets do ſo directly ſet it all aſide?

Fifthly, "This brings us, he ſays, to another Queſtion, viz. Whether *Chriſt* be *in all* Men, or no; and how he may be ſaid to be *in all* Men, as frequently affirmed in their *Meetings*, and generally believed by them?" Concerning the Manner of *Chriſt*'s being *in them*, their Aſſertions are ſo different, their Expreſſions ſo vague, and purpoſely indeterminate, that it is a very difficult thing to fix any thing upon them, in this Point, by which they will abide. How-

ever, our Apologiſt, as a Man of more Subtlety and Cunning than any of the reſt, (for which he is obliged to his *Jeſuitical* Education, and *complexional* illumination) has attempted to ſend it abroad in a more faſhionable Dreſs; and has decked it with ſuch a Variety of Ornaments, and fenced it with ſo many Diſtinctions and Encloſures, as might probably induce ſome, even of Learning, to embrace it, and puzzle thoſe, who would not, to get clear of it: Or, however, to place it in ſo ambiguous a Light, as might render it, neither eaſy to be apprehended, nor refuted. He begins then negatively to ſhew, "That *Chriſt* is not *in all* Men, by way of *Union*, or *Inhabitation;* But as in a *Seed*; yea, and that he is never, nor can be ſeparate from that holy, pure *Seed and Light* that is *in all* Men."* So that he is not *in all* Men, by way of *Union*, it ſeems; but that he is never ſeparate from that *Seed* that is *in all* Men. Does not the latter Part clear up all the Difficulties in the former, and render the whole very explicit and intelligible? His being *in the Seed*, but not *in the Perſons* by way of Union, though the *Seed* be *in* the Perſons, is a Diſtinction, that does not greatly help to clear it up—for I ſuppoſe it will be almoſt as difficult to ſhew, (to a dark Underſtanding at leaſt) how he is *in the Seed*, as *in the Perſon:* It muſt be a ſtrong Capacity, to apprehend how he can be *in* the Seed and the Light, when he is both that *Seed* and *Light* himſelf—the *Vehiculum* of himſelf

* 16. Ed. 4to

himſelf—the *ſpiritual Fleſh and Blood* that came down from Heaven. I own this is a hard Doctrine to our carnal Capacities, and what we cannot well conceive. But the Foundation of their Miſtake, is the Acceptation of ſome Paſſages of St. *Paul* in too ſtrict and limited a Senſe, reſting the whole Weight on a ſingle *Prepoſition*, when it is apparent it is of a general Import; as for Inſtance, [n] *I will dwell in them and walk in them.* If this be *literally* taken, God muſt *dwell and walk in them eſſentially*, as he is in his own Nature; for here is no mention of any *Seed* or *Light*, wherein he is enwrapped. It is a Citation from [o] *Leviticus*; and therefore the Apoſtle muſt undoubtedly cite the Words according to their original Senſe and Meaning —and that admits of no manner of doubt. If they would perform ſuch and ſuch Things, he would *be* * *their God* and *walk among*, or *dwell in, the midſt of, them.* He did ſo by his Preſence in the *Cherubim*, which was *among them*, (tho' not *in them)* ſo long as they continued to be his People: But he ceaſed to be their *Aleim*, though not their *God.* He is ſtill their *God*, as to Sovereignty, though not their *Aleim*, as to Salvation. So of the other Place, where the *Quaker* has artfully applied ἐν ὑμῖν to *Chriſt crucified*, whereas the Apoſtle ſays, [p] *I am deter-*

[n] 2 Cor. vi. 16. [o] Ch. xxvi. 12.

* לאלהים for *Aleim* to them, i. e. would perform the *Covenant* he had ſworn to, for their Salvation.

[p] 1 Cor. ii. 2.

*mined*

*mined to know nothing* ἐν ὑμῖν, *among you, ſave Jeſus Chriſt, and him crucified:* He would have no other Knowledge *among them*, or concerning them, than what they had learned by his Preaching, and was confirmed by his Epiſtles to them. It appears by what follows, what a Difference he makes between this *inward Light*, and *Chriſt*. He ſays, *Chriſt* is the *Light*, and the *Light* is ſometimes taken *for Chriſt*, and is ſometimes called *Chriſt*—though by a pretty Diſtinction ſtill, viz. *that* in which *Chriſt* is, and from *which*, he is never ſeparate. Howſoever intricate, or *Jeſuitically* inveloped, the Definition of this Doctrine may ſeem, it is yet their firm and real Belief concerning the *Light within:* And it is ſo held forth, (notwithſtanding all their Shuffles and Evaſions) by all thoſe among them, who are unacquainted with Niceties and Argument. If this be the Caſe, in vain do they *look for another*.

§ 16. Apol. p. 144. Sixthly, "We do not underſtand this divine Principle to be any Part of Man's Nature, nor yet to be any Reliques of
117. Ed. 4to any good, which *Adam* loſt by his Fall." In this Section he endeavours to clear himſelf of the Errors of the *Socinians* and *Pelagians*, by diſtinguiſhing this *Principle* from the natural Light of the Soul. But he is the firſt *Quaker* that ever attempted to ſhew wherein they differed; the Bulk of them heretofore, as well as now, ever believing it (howſoever affirmed to be divine, yet) to be *a Principle* which is *in* every

every Perſon *by Nature*; and which, if they duly attend to it's Motions, and ſubmit to it's *Wreſtlings*, will aſſuredly ſave them. But this is a Point of too ſubtle and abſtruſe a Nature, for the great Body of them to entertain any diſtinct and rational Conceptions of — and therefore if they believe it in the groſs, it is ſufficient; nor have any of them any other Idea of it, but ſuch as have purpoſely ſtudied thoſe controverſial Points. And howſoever this Apologiſt may decry *Learning* in general, yet is it merely by the Help of his *acquired Abilities*, and not by the Infuſion of any *ſupernatural* Aſſiſtance, that he has ſo largely expatiated on this Subject; wherein, it is confeſſed, he has diſcovered ſo eminent a Talent for *Scholaſtic Diſtinction*, ſecured it by ſo many negative and poſitive Supports, as give ample Proof of the *Proficiency* he made among that *famous Order*, by few of which he has been exceeded, or ſcarce by *Scotus* or *Hales* themſelves. That it is not the *natural* Faculty, he aſſerts, becauſe he would not be of a Party with thoſe *Heretics* above; and yet by his Deſcription of it, it does not appear, he had any clear and diſtinct Idea of it himſelf: For he every where confounds the *rational* with the *animal*—making no Difference between *what* we have in common with the *Brutes*, and *that* which ſo eminently diſtinguiſhes us from that Part of the Creation. The *animal Principle* is that in them, which paſſes under the Term of *Inſtinct*, and enables them infallibly to attain their

their neceſſary *Ends*, by the Purſuit of ſuch *Means*, as are conducible to thoſe Purpoſes. And it is wonderful to obſerve how conſtant and invariable they are in the Exerciſe of it, never deviating from their proper Rule of Action: Whereas in Mankind, thoſe who ſeem to be led by no higher Principle, are generally obſerved to be either very ſupine and negligent, or elſe very irregular and diſorderly in the Uſe of it. I would not be miſapprehended—nor be underſtood to mean the ſame Thing, by the *Principle* and Spring of Action in *Brutes*, and that in Man: I am ſenſible of the Difference, and *wherein* they differ. The *brutal* is ſimple and uncompounded, and moſt excellently adapted to their neceſſary Ends: Whereas in *Man*, who has other and higher Attainments in View, (at leaſt ſhould have) it was not intended as a Guide thereto; and therefore he ſeldom performs any Act by the ſole Influence and Direction of it (if he did, it would be as unerring as the *brutal Inſtinct*) but with the Concurrence, and in Conjunction with, that *ſuperior Faculty* implanted in him. So that there is ſcarce any Action we perform, even of the moſt ſenſual kind, but proceeds from a Principle of a *mixed* Nature in us, partly *animal*, partly *rational*. And it is by an unhappy Interpoſition of this *Faculty*, and a Conjunction of it with the *animal*, that thoſe Appetites and Propenſities we have in common with the Brutes, and which are ſimply, and in their own Nature indifferent, are rendered *ſinful*,

*ful*, by plunging us into ſuch Exceſſes in the Gratification, that the *brutal* Nature is a Stranger to. And as this *Faculty* is ever buſy and active, it will always find Employment for it's Operation, either on ſomething laudable, or of criminal Concernment: So that a depraved (or rather diſhonoured) Exerciſe of it, will give a *Tincture* to all our Actions, and not ſuffer them to reſt in a State of *Indifferency*. Neither indeed is itſelf ever *indifferent*, whether we reſpect it's *Nature*, or it's *Action:* But will always take it's Denomination from thoſe *Affections*, whether *natural* or *ſpiritual*, with which it is conjoined in the Uſe and Direction of them —and, of Conſequence, it muſt prove, either the greateſt *Bleſſing*, or the moſt pernicious *Snare* to Mankind. And whereas, by being employed on *ſpiritual* and eternal Objects, and proceeding herein by the *inſpired* Light of *Revelation*, it becomes truly *illuminated* and *ſanctified*, and has a clear Diſcernment of thoſe Things the *animal* Nature is unacquainted with—So alſo on the contrary, whenſoever it has eſpouſed any baſe and immoral Intereſt, though it loſe not it's proper *Faculty*, or *Power* of *Operation*, but works after a ſimilar manner in Purſuit of ſuch Meaſures as lead to Miſery and Deſtruction, as of thoſe which would terminate in our Happineſs—it then becomes *darkened and polluted* (at leaſt in reſpect to all *ſpiritual* Concerns) and involves us in the fatal Conſequences of thoſe Actions,

Actions, to which it has before unhappily ſeduced us.

Thus does it become a *Snare* to all *Free-Thinkers* and *Men of Nature*; to *Socinians*, *Pelagians*, and *Quakers*; and to *all others* whatſoever, as preſume to exalt the Sufficiency thereof in reſpect to *ſuch Things*, as are not the Objects of it's Operation, conſidered in it's own ſimple, and *unaſſiſted* Capacity. For, otherwiſe, to what Purpoſe did the Deity *reveal* thoſe ſublime and important Truths, if Mankind, by the Exertion of this *Faculty only* could have comprehended them? Or if ſo, why are they not equally and alike comprehended by all the different Nations of the World? Why are they not all of the ſame Sentiments in regard to the Deity and a future State? Whatſoever Concerns the animal Nature *only*, is the ſame in every Inſtance in the World—The ſame Paſſions and Affections ſubſiſt in every Conſtitution; but varied in *Degree*, in Proportion to the Difference of *Organization*, and of thoſe natural *Strainers*, through which the *Blood*, and *nervous Juices* are ſecreted. Why then is there not the ſame Knowledge of the ſame *ſpiritual* Things, in the Soul of every Individual in the Univerſe? Or does the Soul of a *Heathen* differ in *Eſſence* from that of a *Chriſtian?* Certainly not—but the *one* has, by *Revelation*, proper Objects whereon to exerciſe it's Faculties, and the divine *Illumination* attending a due Application to the *inſtituted Means*, through which

only it is diſpenſed: Whereas the *other*, being deſtitute of proper Objects, cannot exerciſe them in a proper Manner, nor, conſequently, have any divine *Illumination*, for the want of *thoſe Means*, whereby it is conveyed. Their Souls are of the ſame Nature and Capacity, as ours; but the State they are in, from a willful Degeneracy at the firſt, confirmed with an impenetrable Ignorance, and a total Immerſion into *animal* Affections, has inveloped them in ſo thick a *Darkneſs*, as prevents all Irradiation of their Faculties, and deprives them of the fit Occaſions of acting, and of being acted upon.

But, as I obſerved before—It, being of ſo volatile and active a Nature, will always be buſied about ſomething or other: And, if it has not proper Objects to employ itſelf on, it can be ſupplied with *Materials* of it's own Invention —work them up into a Variety of deluſive Appearances, and, at length, grow ſo enamoured of it's own *Productions*, as ſtiffly to adhere to them, and peremptorily refuſe any kind of Information, even though it come from God himſelf. There are but two Provinces wherein our Reaſon can be exerciſed—and theſe are *Revelation* and *Imagination*. The *one* is given us by God, as a proper Field where this Faculty may diſplay it's Powers for the Attainment of ſuch Knowledge, therein unfolded, as we could not otherwiſe procure; and ſuch alſo, as if worthily purſued, and faithfully applied, will finally bring us to a ſtate of immortal Happineſs.

neſs: And thoſe Things are, the Knowledge of the Creation of this beautiful Syſtem out of nothing—The forming of the *Heavens* into a regular Machine, by whoſe Operation and univerſal Influence, all Nature is ſucceſſively carried onwards: That from the mechanical Agents and their Actions, on our Bodies, as enlivening, ſupporting and preſerving them—we might form Ideas of the divine Agents and their Actions, in the quickening and ſupporting of our Souls: From the *manner* of Action of the *material* Agents in the Oeconomy of *Nature*; of the *manner* of Action of the *ſpiritual* Agents in that of *Grace:* From the *Unity* of the *material* Subſtance, and *Triplicity* of it's Condition; the like of the *immaterial* Eſſence, and the *Trinity* of Perſons therein: From Viſibles; of Inviſibles: From Types and Repreſentations; of Things typified by them. The Conſequence of all this, Faith, Hope, Charity,—the Sum of Chriſtian Knowledge and Practice!

The other Province, viz. that of *Imagination*, is the Suggeſtion of *Satan*; and commences immediately on our departing from the *Word of God*—there is no *Medium* in reſpect to that active Principle; for the Moment you quit the *one*, you enter on the *other*. The great Enemy of Mankind lies always in Ambuſh, watching the Tendency of every Thought, if haply he may diſpoſe of it to his own Service. If he catch it but in a Capacity of *doubting*, he is very active in his Endeavours to improve it in-

to further Degrees, 'till at length he confirm it into abſolute Diſbelief. The *Means* he makes uſe of, are moſt artful and deluſive—ſeldom, if ever, beginning with a direct and open Attack, but ſuiting them to the Diſpoſition and Affection of the Party, with whom he is engaged: Permitting in ſome, the Uſe of the *revealed Means*, as far as they ſerve; but at the ſame Time ſuperadding ſuch *Eſſentials* of his own, as ſhall deſtroy their Effect. To others, of a more free and unbounded *Imagination*, he ſuggeſts the Inſufficiency of the *written Word*—it's Unſuitableneſs with the *Grandeur* of the Deity—the *Vaſtneſs* of their own Comprehenſions, and the undue Reſtraint that *ſovereign Reaſon* is laid under by the Shackles of *Revelation:* To others, of more *dark and melancholy* Complexions, (who are indeed by Nature excellently framed for religious Impreſſions, were not this *conſtitutional* Byaſs ſo unhappily perverted) whoſe Affections are violently preſſed forwards towards a more immediate Converſe with God—to ſuch he ſuggeſts a much ſhorter Method, ſetting aſide all *external* Means and Inſtitutions, not only as ineffectual in their Uſe, but even as undoubted Impediments thereto. And in lieu of *thoſe*, wherein the Faith and Duty of a Chriſtian are preſcribed—the Terms of Admiſſion, and the conſequential Service ſettled—and the Means and Manner of Redemption by *Covenant* revealed: Inſtead of all this, they are impetuouſly driven upon a more conciſe, though *ima-*

*ginary* Courſe; and, through an eager, and impatient Expectation of the *End*, ſupercilioufly diſregard thoſe intermediate *Means*, whereby alone it can be obtained. So alſo, by a miſtaken Principle of Benevolence and Compaſſion, do they lay open the Vineyard of God, and break down thoſe Fences, with which that ſacred *Peculiar* is encloſed: And by an univerſal Extenſion of an *imaginary* and *ſaving Director* within them, do they qualify *Aliens* and *Banditti* to be Partakers of it's Fruits, expoſing them to be devoured by the [q] *wild Boars of the Foreſt, and that they, who go by, may pluck off her Grapes.*

Thus does the ſubtle Adverſary ſuggeſt ſome plauſible Cauſe or other, to ſeduce Men from the revealed and eſtabliſhed Rule; leading them into the boundleſs Field of *Imagination*, and precipitating them on to their own Deſtruction, by a *libertine* and perverted Exerciſe of thoſe very Faculties, their bountiful Creator has endowed them with, for the beſt of Purpoſes. He is no ways ſollicitous about the *Zeal*, *Demureneſs*, or *Sincerity* of their reſpective Services, provided he can allure them from the *appointed Rule* of their Obedience, which is the only Foundation of their Merit and Acceptance: *That* obtained, he freely permits them the Exerciſe of many noble and ſhining Virtues, and even to proceed in a conſtant and upright Diſ-

[q] Pſal. lxxx. 12, 13.

charge

charge of almoſt every Branch of *moral Duty*. But, to render them altogether ineffectual, he rarely fails of ſo magnifying their Excellence in their own Eyes, that he eaſily induces them to venture their Salvation on the ſole Merit of them—not permitting them to conſider, that though they are truly great and worthy *in* themſelves, yet they are nothing *by* themſelves—thus excluding all Relation to that *Principle*, from which they ſhould proceed, and which *alone* can ſanctify them to any real and effectual *Worth*. Into theſe two Provinces, has the whole World been always divided: There is no intermediate Eſtate—but whoſoever is not of the *one*, is of Neceſſity of the *other*: [r] *he that is not for us, is againſt us*, and *vice versâ*.

But to recollect—Though he makes ſuch Deductions in ſpeaking of the Faculties of Man's Reaſon, as are obvious to every one's Underſtanding; yet it is manifeſt, he had no diſtinct Apprehenſion of it, by his calling it the *mere animal* Principle: And for the Want of ſuch Diſtinction, (hitherto indeed, but little attended to) the Limits and peculiar Terminations of the *rational Faculty*, have not been nicely obſerved, but generally confounded with the *animal*; and the Suggeſtions and Perceptions of the *one*, of Courſe taken for, and imputed to, the *other*: Conſequently, all Reaſonings and Inferences from ſo miſtaken a Subject, muſt be confuſed

[r] Mar. ix. 40.

and indeterminate. And this has been the Occaſion of infinite Errors, falſe Aſſertions, falſe Deductions, and fatal Perſuaſions: though in none ſo eminently as in the Sect under preſent Conſideration, nor among them ſo obſervable, as in the Inſtance of this ſubtle Apologiſt. This not known, eaſily induces a Belief of immediate *Inſpirations*, and divine *Infuſions*, which they moſt peremptorily aſſert and perſiſt in—being as *perceptible as Honey by it's Sweetneſs, or the Sun at Noon-day:* And they are under the moſt abſolute Reſignation to, and total Acquieſcence in them, *as ſuch.* And they are the leſs capable of perceiving their Error, as they are furniſhed with ſuch effectual Means of Ignorance, and intire Prevention of Knowledge. The very Nature of their Conſtitutions ſupplies them with continual Prejudices againſt Conviction—And if ever there was ſuch a Thing as *natural Religion* in the World, a ſmall Inſight into the Science of Anatomy would determine it in Favour of *Quakeriſm.*

The Height therefore of animal Attainments being altogether unknown to them, and how far they may be carried by the mere Force of *Complexion*, it is not poſſible but they muſt remain under the greateſt Deluſion imaginable: unhappily miſtaking thoſe ſeveral *Senſations* and *Perceptions* for immediate *Inſpirations* of the Holy Spirit, which are no more than the *Paſſions* and *Affections* of the *animal* Frame. The Senſibility of thoſe Affections is real and undoubted;

doubted; and, for the Want of the Knowledge above, confirms them in an obſtinate Attachment to this Principle of divine *Illumination.* That the Soul, or immortal Spirit within us, is not *material*, is certain, though what it's Nature is, we are at a Loſs to conceive. That it is within us, is certain, but we feel it not; nor can we aſcertain, whether it lives through every Part of the animal Syſtem, or be confined to any particlar Region thereof. *How* it is impreſſed, or illuminated by the Holy Spirit, is beyond our Conception: but that *ſuch* is not ſenſible, is evident. Communion of *Spirit* with *Spirit* may be, and undoubtedly is, but ſuch *Communion* cannot be *felt.* Whatſoever may be *felt* is *material*, and not *ſpiritual:* the Paſſions and Affections may be *felt*, conſequently not *ſpiritual* Impreſſions.

Apol. p. 145. He proceeds, in the next Place, to diſtinguiſh this *Light* or *Seed* (or he knows not *what*, but would feign imagine it to be ſomething *divine*, becauſe he would diſtinguiſh it from every Thing belonging to Man's Nature) from Man's natural *Conſcience.* This he defines to be, "That Knowledge which ariſeth in Man's Heart, from what agreeth, or contradicteth, any Thing believed by him; whereby he becomes conſcious to himſelf, that he tranſgreſſeth, by doing that, which he is perſuaded he ought not to do?" This is a very imperfect Definition of *Conſcience*; for where is the *given Rule*, whereon ſuch Perſuaſion is

founded? *That* makes no Part of the *Quaker* Definition, though eſſential to the very Idea of *Conſcience*, as without which, it does not exiſt. That it comes from the *Latin*, *con-ſcio*, is very true—but he takes in but one Part of the Etymology. For *Con-ſcience* is that Act of the Mind, whereby we reflect, weigh and compare Things by ſome certain *given Rule*; and that which ariſeth from ſuch *Compariſon*, is the *Conſcience*, or *Knowledge*, the Conſequence of that Act of the Mind, operating on the *given Rule*. But, according to him, it is a Knowledge ariſing in the Mind, from ſomething agreeing or diſagreeing with what is believed by him. But is not this *Belief* in the Heart too—how comes it there? If from any *outward Means*, they are the *Rule*, whereon that *Belief*, or Perſuaſion is founded: If not from any outward *Means*, it is not *Belief*, but mere *Imagination:* There being therefore *no Rule* to *compare* by, there can of Courſe be *no Con-ſcience*. There is a falſe Conſcience as well as true one, and thoſe Examples of a *Turk and a Papiſt* prove it well enough; but that does not at all agree with his own Definition of it: For their Belief ariſes from Inferences fairly deduced from certain given Premiſes, which they reſpectively make their *Rule* of comparing and judging: and their Conſequences naturally flow from their Premiſes, howſoever trifling and ridiculous thoſe Premiſes are. There can be no Knowledge without *Means*; the Quaker has no *Means*—

both his Knowledge and his Belief are *immediate*, conſequently the *ſame Thing*; ſo *that* cannot be a *Rule* whereby to compare itſelf. This proves *Quaker*-Knowledge and Conſcience to be mere *Imagination*. And therefore I do intirely agree with him in the cloſe of the Paragraph, where he ſays, "Some of themſelves have fitly compared the *Conſcience* to a Lanthorn without a Candle:" And as they feel and experience what they affirm, I readily acquieſce in the Truth of it. And though this cannot properly be ſaid to *illuſtrate*, yet it undoubtedly may to confirm my Obſervation. I would not be ſo unjuſt to his Argument, as to conceal the Reaſon of his making it a *Lanthorn without a Candle*, which is purely to induce a Neceſſity of their imaginary *Light*, in order to it's being of any Uſe; but if it be of no Uſe without it, then has he defined away the Property he had before given it, and converted it into a mere *dark Lanthorn*.

Apol. p. 147, 8. Laſtly, "This Light, Seed, &c. appears to be no Power or Faculty of Man's Mind, becauſe he cannot ſtir it up and move it when he pleaſeth; but it moves, blows (it muſt be *Spirit* then inſtead of *Light*) and ſtrives with Man, as the Lord ſeeth fit." What a barbarous and unſcriptural Jumble of Expreſſions is here! There is nothing new in this Part, nor but what has been in Subſtance already anſwered, viz. his inverting the Oeconomy of the Covenant of Grace, and making the Operation

of the divine Agents prepoſterouſly precede any Endeavours or Capacity of our own to receive it: whereas, though the divine Influence be voluntarily offered, and be ever ready to make it's Entrance into us, yet will it not actually enter, without a previous and proper Qualification, on our Part, to receive it. And from the Nature of the Influence he ſpeaks of, ſuch as *tendering and breaking the Heart*, the Principle ſo wrought upon, and the *Senſibility* of the Operation—it is manifeſt, the divine *Agents* and their Actions are intirely out of the Queſtion in this Conſideration. They do not act on the ψυχὴ, or any Thing that is *material*; but their Types, the *natural Agents*, do on the *bodily Frame*, and all it's Affections. And from hence we are to *conceive* an Idea of the *ſpiritual Action* on the πνεῦμα, or *Soul*, but not to *feel* it. That our Sins are frequently ſet before us, and we are incited to Repentance, is what every Chriſtian undoubtedly acknowledges—but that they are preſented by their imaginary *Light*, is not true: for that is no more than an Attribute or Faculty of the *animal* Principle, viz. the *Reminiſcentia* or *Memory*, which ſeems as eminently poſſeſſed by other living Creatures, as by us.

§ 17. p. 148. And laſtly, " This leads me to ſpeak concerning the Manner of this Seed, or Light's Operation in the Hearts of all Men, which will ſhew yet more manifeſtly, how vaſtly we differ from all thoſe that exalt a natural

tural Light or Power in Man; and how our Principle leads, above all others, to attribute our whole Salvation to the mere Power, Spirit, and Grace of God."

As to the *Pelagians* and *Arminians*, and their reſpective Tenets on the *Light of Nature*, Free-will, &c. and how they differ from the *Quakers* herein, they do not concern our preſent Enquiry; though I may venture to aſſure him, they have erred in thoſe Points as little as himſelf, and in others far leſs. Our excellent Church has here alſo taught her Sons moſt carefully to avoid all thoſe heretical Extremes, by adhering cloſely to her Doctrine, which, the more it is examined, the more it will be confirmed by holy Scripture. And it has often been matter of great Admiration to me, and a ſingular Argument of the Love of God to this Nation—that during ſo long a Night of Ignorance and Obſcurity, and amidſt ſuch a Variety of different Opinions among the firſt Reformers, ſhe ſhould emerge out of that State of Darkneſs, diſengage herſelf of all thoſe Perplexities of Doctrine, and happily fix on the Truth and Purity of the antient Faith! He is not content with differing from their Opinions, but ſo aſcribes our whole Salvation to the mere Power and Grace of God, as abſolutely to exclude any *Will* of our own in the Caſe. He makes the Grace of God *ſolely* operative, and but little ſhort of *irreſiſtible* and *coercive*; and Man altogether paſſive and ſupine, and only *not oppoſing*:

*posing:* hereby destroying not only the *Free-agency* of his Will, but any *Agency* at all. Doubtless, it is by the special *Grace of God preventing us*, that he doth *put into our Hearts good Desires*—and that it is through him we are enabled *both to will and to do*—[f] and *that he hath saved us and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began:* [t] *By his Mercy he saved us, by the washing of Regeneration, and the renewing of the Holy Ghost.* Here is the Grace of God, not only *preventing* our Wills, but even prior to our Existence —and that in a twofold Manner. First, *according to his Purpose*, wherein it was covenanted to be dispensed unto us, *in and by Jesus Christ, before the World began:* Secondly, *by the washing of Regeneration*—viz. by the Sacrament of *Baptism by Water*, which is emblematical of the Immersion and Dissolution of the *old Adam*—of the taking off the *Attainder* under which we are born—of purifying and cleansing us from our original Defilements, and admitting us into the *Covenant of Grace.* Then by the *renewing of the Holy Ghost*, whereby the *new Man* is formed, increased and preserved—which is the *inward and sanctifying Grace*, attendant on the *external, symbolical Act:* And this is also prior to our Wills, by which

[f] 2 Tim. i. 9. [t] Tit. iii. 5.

the

the Holy Ghoſt *prevents us.* And though he ſuppoſes, that Man cannot move one Step out of his *natural* Condition, 'till the Grace of God does *forcibly* lay hold upon him—yet will this be found to be a Miſtake, proceeding from two Cauſes, both peculiar to *Quakeriſm. One*, the not apprehending in what reſpect this Grace *may* affect us, and in what it *may not*; and in what Degrees of Relation; we either *do*, or *do not*, ſtand in towards it. Though this be a moſt eſſential Point of Conſideration, yet is it not ſo much as included in the State of the *Quaker*-Caſe. It is by *Covenant alone*, that it is extended to us—at leaſt, we have no other Means, nor Reaſon, whereby to expect it; and it is a comfortable Inſtance of it, that we are born under the Diſpenſation of that *Covenant*, and in a Capacity to receive it. But I muſt obſerve, that it is a *Capacity only*—and does not *actually* lay hold upon us, until *that Step* be taken, whereby we are removed out of the *old Condition*, and happily engrafted into the *new.* For by *Birth* we are not Objects of *Grace*, but of *Wrath*—there muſt therefore be ſome *Act done*, through which we are qualified to receive it; and that is, *Baptiſm by Water*—the *other* Cauſe of their Error. By this *Act*, the Child, though not of himſelf able, is yet, by the Agency of thoſe who are concerned for him, put into a Condition to receive it. This, though no Act of the Child, yet is it of thoſe, who by being within the Pale of that *Covenant*,

*Covenant*, have thereby a Right to offer him as an Object of God's *Grace*, which inſtantly follows ſuch Admiſſion by the outward and *viſible Sacrament* of it. Thus have we the Grace of God *preventing*—both our *Birth* and our *Wills*. And this *Grace* will always attend the faithful Diſcharge of our Duties, and the religious Obſervance of thoſe Engagements we entered into by that *Sacrament*. This is properly the *Law*, the *Diſpenſation*, or *Miniſtration of the Spirit*, under which, all thoſe, who are *baptized by Water*, are included—This diſtinguiſhes *Chriſtians from Quakers*; and ſhews, that thoſe who are not *thus admitted*, are not within the Pale of the *Covenant*, nor, conſequently, within the Reach of that *Influence*, the holy Spirit has bound himſelf, through *that Mean*, to diſpenſe, and in Succeſſion to continue, to all ſuch, as ſhall be qualified for it's Reception.

Apol. p. 149, 50. And therefore his Examples of a diſeaſed Man, and a Phyſician; of Men being ſtupified in a dark Pit, and their Deliverer—to ſhew *how* their Deliverance is wrought, even by his Importunity and Violence, and without any other Means, than his *immediate* Information: Theſe, I ſay, do not hit the Manner of God's working *our Salvation*, (though, perhaps, it may be appoſite enough to a *quakerly Imagination*) ſeeing it is altogether foreign to the covenanted Plan of Redemption. And any Man may, with equal Reaſon, preſume

ſume to get to the *End* of a long Journey he is obliged to take, by *imagining*, and *waiting* for Directions, without ever undertaking any of thoſe *intermediate Steps*, whereby alone it can be accompliſhed.

But, ſurely, he was not aware how exactly applicable his *Simile of the Sun's melting and hardening Power* is, to their own Condition. He need not have been at the Trouble of two Subjects, viz. the *Wax* and the *Clay*, to have illuſtrated his Meaning—* the latter is ſufficient for his Purpoſe. The *Light* is the *Life* of the Body; and ſo long as it's Organs are properly diſpoſed, and in due Temperament, it's Action is altogether benign and regular—*ſorting* and *diſpoſing* the digeſted Aliment to it's peculiar Uſes and Secretions—*ſoftening* and *ſuppleing* the Joints thereof, and enabling it to move with Strength and Vigour—diſpenſing it's kindly Influence in *Heat and Moiſture* to every Part, and an univerſal Harmony throughout the whole: The Conſequence of ſuch an excellent Habit, is *Health*, *Eaſe*, a placid and quiet Enjoyment of all the Happineſs it is capable of. But whenſoever thoſe Organs become greatly indiſpoſed, either through Age, Sickneſs or Intemperance, it's Action becomes turbulent and irregular—*precipitating* the crude and indigeſted Matter to improper Services—*hardening* and *ſtiffening* the Joints, and inter-

* The אדמה Adamah or Red Earth, of which the Body of Man is formed.

rupting

rupting the Motion of them—*inflammatory*, *drying* and *parching* every Part of the *Clay*, and, finally, deſtructive of the whole Machine; the Conſequence whereof is Death, an End of all it's Happineſs.

Hence may we conceive ſome Idea of the divine Influence, and it's Action upon our Souls—That, if their Faculties are rightly diſpoſed, and under a due Direction of the *revealed Means*, it will *illuminate* our Minds, and *ſanctify* our Faith and Knowledge to their deſired Purpoſes—*diſpoſing* them to a Compliance with God's bleſſed Will—making them *ſuſceptible* of divine Impreſſions, and *moulding* them into a *Conformity* to *the Image of his Son*. Such a Diſpoſition is the Life, Health, Strength, and Vigour of that immortal Principle. Whereas, if they are wild and irregular—clogged with any baſe and diſorderly Affections, and biaſſed with imaginary Principles; it will render them *hardened and obdurate*—*impenetrable* to Conviction—*blind* to the true Light—utterly *inſenſible*, and, as it were,[u] *ſeared with a hot Iron*.

§ 18. Apol. p. 152. There is nothing in this Section that requires any particular Anſwer; only we cannot help obſerving, the Strangeneſs of this Aſſertion, of God's hiding himſelf from thoſe, (to whom he has given ſuch a Prevalency of Grace, as to make it impoſſible for them

[u] 2 Tim. iv. 2.

to

to perish) to shut out all Security and Presumption, and to make them humble. I suppose they take themselves to be generally of that sort —as to *their Security and Presumption*, I leave it to Mankind to judge, whether there ever was an Instance of the like to be met with, among the various Sects and Persuasions in the World; and whether it does not directly follow from their own Principles of *immediate Revelation*, and the *saving Light*. And whether it be any great Token of *Humility*, to depart from the *revealed Means*, and treat them with that Contempt they have generally done, and set up an *imaginary Guide* within them, I leave also to the Consideration of others. But I would caution them against the delusive *Appearance* of such *Virtues*, under which the opposite *Vices* do frequently make their Entrance into their Hearts. And let me assure them, that *Pride* is never so malignant and diabolical, as when clothed in the Garb of *Humility*. And howsoever specious their Resignation of themselves and Faculties to the *Struggling and Direction* of this inward Light may seem—yet as that is nothing but *Imagination* and Delusion, the *animal Nature* was never so triumphant, nor *self* so much exalted, as in this misguided People.

§ 19. Apol. p. 153. We come now to his Probation of the Doctrine of this Proposition, viz. "That God has given to every Man a Day or Time of Visitation, wherein it is possible

ſible for him to be ſaved." How that has been done, I have abundantly ſhewn already. He inſtances in the Caſe of *Cain*—though without the leaſt Knowledge or Reſpect had to the *Capacity* he was in. *Cain* had the *Primogeniture*, and as ſuch, had the Right of approaching the *Cherubic Faces*, and offering, not only his own, but the Sacrifice of *Abel* likewiſe, before them. God had reſpect unto the Offering of *Abel*, but had not unto that of *Cain*. It is evident from hence, that there was ſomething highly amiſs *, either

* Whatſoever were the immediate Cauſe of the rejecting the *Offering of Cain*, it is certain the Difference of *Diſpoſition* between the two Brothers was very great. This is hinted to us in an Account of their reſpective *Profeſſions—Abel was a Feeder of Cattle*; *but Cain was a Tiller of the Ground.* I own, I cannot look upon this *Hint* with Indifference, but as of leading Moment in the Inveſtigation of the Nature, (either in Part, or in the whole) of *Cain's Offence.* And though the following Obſervations make no Part of the learned Mr. *Bate*'s Account of this Affair, in his Uſe and Intent of Prophecy againſt *Middleton*; (for which ſee that excellent Performance from p. 33. to p. 42.) yet as I doubt not of the Candour of my very ingenious and worthy Friend in this reſpect, I ſhall venture them to the Conſideration of the inquiſitive Reader. The Difference of their *Profeſſions*, doubtleſs, is not mentioned for nothing—But wherein was *one* preferable to the *other?* Simply of itſelf not, but for a particular reaſon, manifeſtly ſo. *Abel was a Feeder of Cattle*—not only for the Preſervation of the Species, or for his Food; but becauſe, as *living Creatures*, they were proper for *Sacrifice*, and fit Types of him, who was to be the *great Sacrifice* and Atonement for their Sins. This ſhews that he had a due Knowledge of the *Deſign* of that ſacred *Imagery*, and of courſe, that he *offered in Faith*—that as *Life*, *Blood*, was

either in reſpect to the Nature of the *Offering itſelf*, or to the Diſpoſition of *Cain's Heart*, or perhaps, of *both* together; and this was previous to his wicked Reſolution of murdering his Brother. But howſoever that be, it is certain he was rejected of God, and extruded from the Privilege of officiating before *the Face of the*

was forfeited, it was to be redeemed only by *Blood*, *without Blood there is no Remiſſion*, Heb. ix. 22. Now, if the *Minchah* of *Cain* conſiſted *only* of the *Fruits of the Ground*, (as ſeems warrantable from the Text, though it is acknowledged, that by *Minchah* is frequently included the *Sacrifice* alſo) it muſt needs be an *Offering*, not only deſtitute *of Faith*, but alſo an Act of the moſt daring Preſumption imaginable, to think them a *proper and ſufficient* Acknowledgment. They had indeed been ſo, for ought he, or we could ſee to the contrary, had not God appointed a *living Creature* for that Purpoſe—It was the *Inſtitution only* that made the Difference: His *Offering* therefore was *ſelf-willed*, and his Notion of Salvation impious and *imaginary*. So that the Reaſon of it's not being accepted was, becauſe it was neither agreeable to the *Inſtitution*, nor of a proper Nature to repreſent the *Forfeiture*. Well therefore might God ſay unto him, as *thou haſt not done well*, (by omitting ſo material a Part as the *Sacrifice*, whereby the *Satisfaction* was to be exhibited) *thy Minchah is not accepted*, *but Sin ſtill lieth at the Door*. *Cain* brought only an *Offering of the Fruits of the Ground*—but *Abel* brought thoſe, and of *the Firſtlings of his Flock alſo*. He is therefore ſaid by St. *Paul*, Heb. xi. 4. to have brought πλειόνα θυσίαν, (which argues a Deficiency in *Cain*'s) *God teſtifying of his Gifts*, and his *Acceptance* of them, as agreeable to the *Inſtitution*, and the Reſult of an humble and obediential Faith therein. *Cain* ſeems to have been of a *Latitudinarian* Principle—and from his being particularized by the *Text*, as *a Tiller of the Ground*, we may probably infer, that he was a great *Cultivator* of the *animal Affections*, and altogether of a *carnal* and worldly Diſpoſition.

*Lord.* But that he perished everlastingly for this heinous Crime, is more than the *Quaker* has Warrant for—For, on the pronouncing his Sentence on him, he said, [w] *his Iniquity, and the Punishment for it, was magnified beyond what he could bear.* This surely argued a penitent Dispositon of Mind, and *Murder* might be pardoned upon Repentance. The contrary therefore of his Suppositon is to be inferred; for *God gave him a Sign,* that he should not be destroyed by those that met him: which, of whatsoever Nature it was, did undoubtedly enable him to produce some extraordinary Evidence, to those that should question him, of his being pardoned the Murder. But nevertheless, he was not restored to the *Priesthood*—nor was there any one that could act in that *Capacity,* till the Birth of *Enos the Son of Seth.* What has the Case of *Cain* to do with their Notion of the working of the *evil Seed* within them, any otherwise, than as he was prompted through a wicked Principle, to so high an Act of Disobedience to the positive Institution, and *revealed Means* of Salvation? But if it wrought in him, it operates still in all *those*, and urges them to Crimes of a like kind, which are of a higher Nature even than that of *Murder* itself, who willfully supersede the *instituted* Plan of Redemption, and think the voluntary Offerings of the אדמה *mere Man* sufficient. There is no-

[w] Gen. iv. 13.

thing

thing further material in this Section, nor till we come to the

§ 21. Apol. p. 160. Second Propoſition, viz. "That God hath given to every Man a Meaſure of ſaving, ſufficient, and ſupernatural Light and Grace."

Firſt, He would prove this from this Paſſage of St. *John*, *That was the true Light, that lighteth every Man, that cometh into the World*[x]. On this Text they lay great Streſs, though it makes nothing for them. *In him was Life, and the Life was the Light of Men.* In him undoubtedly the ζωὴ, the *living One*, the *Second Perſon* of the Eſſence, ἦν did exiſt, as by Covenant he had undertaken—and the *Illumination* from that Eſſence in *Chriſt*, is the *Light of Men.* He will ſay then perhaps, we are agreed; by no means, for the old Difficulty ſtill recurs, viz. in reſpect to *the Means:* For whoſoever rejects the *outward Means*, has not the Knowledge, which is the *outward Light*, of *Chriſt*, and of courſe not the *inward Light*, which muſt ariſe from thence—he muſt firſt *ſhine* upon the Underſtandings of Men by the Knowledge of *Revelation*, before he will enlighten their Souls by his ſpiritual Influence. The *Quaker* knew nothing, why he is called by that *Appellation*, rather than by any other: And without a competent *Idea* of the Properties and Qualities of the *material Light*, and

[x] Joh. i. 9. iv. 5.

it's Effects on *Matter*, they can have no real Knowledge of the *immaterial* on the Soul; *So the Light may ſhine in Darkneſs, and the Darkneſs comprehend it not.* The *Solar Light* extends it's Influence in ſome reſpect or other, to every Part of the Univerſe—nevertheleſs there are many Subjects, in which, either through a natural Incapacity, or elſe through a Want of, or Impediment in, the proper Organ, it does not produce the Effect of *Viſion.* In like manner does the *true Light enlighten every Man that cometh into the World*, provided there be no *Incapacity*, either natural, or willful, to receive it—but there muſt be the proper *Organ*, through which to convey it. For though it acts on the *Soul* of every one, (as it undoubtedly does, otherwiſe *it* could not be ſupported) yet it does not produce the Effect of *Illumination*, but on thoſe who are qualified to receive it. That Qualification is Knowledge, and it's Conſequence Faith, ariſing from his own *inſtituted Means*, and is the only *proper Organ*, through which it can be conveyed. Whatſoever *other* Effect it may have, it is certain it cannot have this, viz. it cannot produce any *ſaving Light*, *Faith*, *Knowledge*, in ſuch Subjects as are either deſtitute, or willfully ignorant of *thoſe Means*, whereby alone it is to be obtained. For further Satisfaction concerning *the Light*, I muſt refer the Reader back, where the Subject has been more fully handled *.

* See p. 179, 180.

" As

" As *Chriſt* is *the Light*, he ſays, and it is one of the Properties of that *Light*, *to light every Man that cometh into the World*, ſo we are to walk with him in that *Light*, which he communicates to us, and ſo come to have Fellowſhip and Communion with him." It is a peremptory Adherence to the preciſe Conſtruction of a *Prepoſition*, that makes him run mad with ſuch imaginary Notions—if we grant them the Force they deſire, their Conſequences will be abſurd: For they ſay, this *Light is Chriſt*; and they are to walk *in this Light*—and ſuch walking *in him*, is Communion with him. That cannot be *Communion*, but *Union*; and this indeed was heretofore the Doctrine of many of them, and ſtill is of ſuch, as are unacquainted with Refinement and Diſtinction. But does he imagine *Chriſt*'s being *the Light*, to be any *new Revelation*, or that he was never called by that *Title* before? He is univerſally called by *two Names* in *the Old Teſtament*, both of which ſignify the *Light of Sun*—neither is the *Expreſſion new*; for the People, even in *David*'s Time, were to *walk in the Light of his Countenance*[y]. But the Queſtion is, *How* that was to be done? The *Quaker* will hardly allow ſuch *carnal Wretches* as the *Jews*, to walk in the *Light of Chriſt*, or rather *in Chriſt* himſelf—which, if true, will entitle thoſe *poor outward* Creatures to the ſame *Illumination*, they pretend to, as

[y] Pſal. lxxxix.

well as ruin their boasted Assertion, of the *more full Revelation of the Gospel to the Quaker-day*, See Apol. p. 131. They were to walk by the Light of Revelation, those *instituted Means*, and outward Directions given them for that Purpose. And so are we also, in a strict Obedience, and a faithful Application of them in our Hearts—whence will follow the *Irradiations* of the divine Persons upon *our Souls*. The Expressions are all figurative—*Christ* is not the *Light*, though he is represented by it; and by it's Action on *Matter*, we are to conceive some *Idea* of his Actions on *our Souls*. And if most of them were taken *personally*, instead of *literally*, it would prevent those gross Mistakes that have been made for the want of it. Though he is not the *material Light*, yet is he the Giver both of *that* and the *spiritual*—and the spiritual is to do that to our *Souls*, which the material does to our *Bodies*, and after a similar manner; but they must be fitted for it's Influence. He is said to be the *Door* also, yet not strictly so—though he be the Person that gives *Admittance*. He is also said to be the *Way*, yet not in *reality* so—though he be the Person that *directs* us in the Way. He is indeed the *Life* of our Souls; as his *Type*, the *Light*, is of our Bodies. That *enlivens*, *invigorates*, and *supports* them, so long as their Organs (the material Faculties) are qualified for it's Influence. When they are no longer so, it ceases to act in that *Capacity*—*disorders*, *burns*, and *destroys* them. In like manner

manner does the *true Light*, *quicken and ſupport* our Souls, even thoſe of the Wicked, and will do ſo, ſo long as they continue in this Tabernacle—otherwiſe they could not ſubſiſt, nor have their Probation. But whenever their Faculties are improperly exerted, and their Avenues ſtopped up by willful Prejudices, *Imaginations*, &c.—though he undoubtedly act on them in the Support of their *Being*, yet aſſuredly he does not in the matter of *Illumination*. When that Effect is prevented by the Obſtructions aforeſaid, it's Action terminates in *Obduration*, *Inſenſibility*, *and impenetrable Blindneſs*; by which Means it is brought to it's proper *Death*, through the inverted Action of the ſame Principle, which, if duly received, would have been it's true and proper *Life*. Though he be the *true Light*, and no Man can have any ſpiritual Light but by his Means; yet it does not follow, that every one *is enlightened* by him, though every one *might*, were it not his own Fault—there muſt be a proper *Habit and Diſpoſition* of the Faculties of the *Mind*, before that gracious Effect can be produced upon it.

*And the Light ſhineth in Darkneſs, and the Darkneſs comprehendeth it not.* Darkneſs is the oppoſite Condition to Light, in all reſpects, *phyſical and ſpiritual*. The natural or *outer Darkneſs*, is of ſuch a *Spiſſitude*, (like that in *Egypt*) as to be totally impenetrable to the profered, though rejected, *Rays of Light*. The State of Man by *Nature*, or *Birth*, is imper-

vious to thoſe of divine *Illumination*—but that *Darkneſs* is taken off by the *Laver of Baptiſm*, and no other ways, which is the Initiation into the Kingdom of *Light: That* enters immediately into the Heart of the *unveiled* Infant, and acts by a kind and genial (though imperceptible) Influence, 'till the Faculties of the Soul, being by the *outward Means* more expanded, it kindles into farther Degrees, and it's Action is ſupported by Faith and Knowledge, which is as *Oil* to the Lamp—all Mankind, in reſpect to their ſpiritual Eſtate, are divided into two Kingdoms, the one of *Light*, the other of *Darkneſs*; and their Condition is ever denominated from the Nature of that Kingdom, to which they reſpectively belong. As the Apoſtle ſays, [z] *Ye were ſometimes Darkneſs*, (Subjects of the dark Kingdom) *but now are ye Light* (Subjects of the light Kingdom) *in the Lord.* But let the *Quaker* obſerve, they were, *literally* ſpeaking, neither *Light* nor *Darkneſs* itſelf, but under the Dominion only of the *one* or the *other.* And from the Condition of ſome Men, one would be induced to be almoſt of *Paracelſus*'s Opinion, wild as it may ſeem, that there are certain *Stars*, which do of their own Nature, ray out *Darkneſs*, as others do *Light.* [a] As *the Eye is the Light of the Body*, (though λύχνος, I think, is rather the *Lamp*, that in which the *Light* acts—) the *Organ*, or *Mean*, through

[z] Eph. v. 8.

[a] Matth. vi. 22, 23.

which

which the Senſation of *Viſion* is produced, ſo is *Faith* the *Eye* of the Soul, the *Light*, or rather *Lamp*, in which the *ſpiritual Light* irradiates. If the *Lamp*, the *Mean* through which the Body is *enlightened*, *be ſimple*, viz. pure, free from Obſtructions, *then is the Body full of Light:* So if the Faith, the *Mean* through which the ſpiritual Light *illumines*, *be ſimple*, founded on the *revealed Means*, unſophiſticated with imaginary Notions, *Inſpirations*, &c. then is the *Soul full of Light* alſo. *But if the Eye be πονηρὸς willfully evil, the whole Body is full of Darkneſs. If therefore the Light within thee be Darkneſs* (the *Mean*, through which it ſhould irradiate, be diſtempered) *how great is that Darkneſs?*

*Darkneſs*, in reſpect to the different Parts of Mankind, that have been, and ſtill are, under the Dominion of it, muſt be differently accepted. In regard to ſome of the preſent *Heathen*, it may (poſſibly) be in ſome Meaſure unavoidable—and therefore, though the *true Light* did come into the World to lighten every Man, yet their Faculties, being diſordered and perverted, are rendered incapable of it's Action; ſo they *comprehend it not*, though it *ſhine round about them.* In regard to the *Jews*, whom the Text ſeems particularly to point to, their *Darkneſs* was of a different Nature—their State was truly *πονηρὸς*, *deliberately wicked*; for, ſurely, no People were ever ſo ſolicitous to be blind. So that though the *divine Light* were placed in an *earthly Candleſtick*—irradiated from it, and from which

which they might have *beheld his Glory* by his wonderful Actions; yet their Situation was such, that [b] *their Understanding was darkened*—inveloped in the *Spirit of Slumber*, which God had given them for their obstinate Blindness to all manner of Evidence; [c] *Eyes that they should not see, and Ears that they should not hear, unto this Day.* Thus they *did not*, (and, as they still continue under the same judicial Blindness, they yet do not,) *comprehend* and embrace it.

P. 163. *While ye have the Light, believe in the Light, that ye may be the Children of Light.* He denies this to be spoken of *Christ*—though the *Jesuit* so plainly appears in the Nature of that Denial. He puts a Query in the *Margin*—Whether *Christ's outward Person* was *the Light?* then fixes his Denial to that. The *outward Person* of our blessed Saviour is a horrible Stumbling-block to *Quakerism*, and especially in this particular Point of Doctrine, of the Nature of the *inward and saving Light*; and therefore most of them, besides this *Apologist*, have spiritualized it away. But who among us, ever asserted, or took the *outward Person*, the human Body of *Christ*, to be the *Light?* But it was the *Tabernacle* of the Λόγος, in which the Ζωὴ resided, and through which the נר יהוה *Light Jehovah* acted. This Light may, or may not, be, any thing, negatively and positively, they care not what, provided it be not taken for

[b] Rom. viii. 11. [c] Psal. lxix. 23.

*Christ's*

*Chriſt's outward Perſon.* But that he ſpoke of himſelf under that Title, is moſt evident—of himſelf as *Jehovah incarnate, perfect God and perfect Man*, and not of the *Light*, as any Thing diſtinct from him. For he is immediately before *ſignifying what Death he ſhould die*, and that even *yet a little while the Light would be with them:* he ſhould continue a ſmall Space longer with them, before he was *lifted up*—therefore adviſes them *to walk while they had the Light*; for, at his Departure, their *Day of Viſitation* would be expired, and he would in no Reſpect be a *Light* to them, neither by his *written Word*, (for from that Time, Hardneſs of Heart, and Impenetrability of Diſpoſition has ever ſince remained upon them) nor by any other Means whatſoever.

§ 22. Apol. p. 166. "That this ſaving Light and Seed, or a Meaſure of it, is given unto all," he would prove from the [d] *Parable of the Sower,—the Word of the Kingdom—the Word of Faith*—and *the engrafted Word.* How this Seed was ſown, and the Cauſes why it has not proſpered, I have already ſhewn in the Courſe of this Propoſition: Though I cannot but obſerve, that this very *Parable* is ſufficient to convince him, that the *Light* and the *Seed* are not the ſame Thing, nor to be confounded with each other, as he every where does. The *Seed* is the Goſpel, which by *outward*

[d] Matt. xiii. Rom. x. Jam. i.

*Means*,

*Means*, has been offered unto all Men—the *Light* is the Principle or Cauſe, whether *natural* or *ſpiritual*, through which it is to take effect. On the good Ground, (viz. the Soil properly *prepared and manured*) it takes root, and the *Light* brings it on to Maturity—on the ſtony Ground, (viz. the Soil of too *ſtiff*, *concreted*, and *obdurate* a Nature) though it make ſome Shew of Growth, yet wanting the Principles of vegetative Support, the *Light* cannot act on it for it's *Increaſe*, but for it's *Deſtruction*. In like manner the *Soil* whereon the ſpiritual *Seed* is ſown, muſt be properly *cultivated and improved* with ſuch Principles of *revealed Knowledge*, eſpecially *Faith*, that the *Light* may act thereon, and cauſe it to increaſe in thoſe ſeveral Degrees ſpecified by the *Evangeliſt*. *Faith* is to the ſpiritual, what *Manure* is to the natural Ground—the Principle whereon the *divine Influence* acts, and by which it gives the Increaſe. It is not therefore ſufficient, that the *Soil* be, of it's own Nature, *apt and well diſpoſed*, as the *Quaker* dreams, and nothing thrown upon it to *hinder* the Growth and Increaſe—but the *Glebe* of Man's Nature muſt firſt be *diſſolved in the Water of Baptiſm*, then duly *meliorated* with proper Principles, before the *Seed*, if ſown, can grow, or the *ſpiritual Influence* be admitted. A Man may ſow his Corn on good Ground——fence it, and defend it from Birds, or devouring Beaſts, and it may alſo be well expoſed to the Sun: But if the

the Art and Labour of the Husbandman be not *properly* employed, in the *breaking* and *dissolving* the concreted Masses—he may wait (though there has been nothing done to prevent the *Growth*) till the Time of Harvest, which will fully convince him of the Vanity of such Expectations. And his Condition will be worse than the Man's, who had received the *one Talent*, and returned it; but *this* is not only deprived of the *Increase*, but even of the *Seed* that was sown, which is burnt up by the scorching Heat, through the *Impenetrability* of the Soil, whereby the nourishing Influence should have been admitted. I have purposely passed over the long Citation from *Cyr. Alex.* in the former *Section*, as making nothing to his Purpose, nor containing nothing different in Substance from what had been before urged against him. But I cannot help remarking of this of *Vict. Antioch*, how exactly conformable it is, to the whole Course of my Observations on this Point of Doctrine, viz. " That *Christ* hath liberally sown the divine Seed of the Word, and proposed it to all, &c. and had done so far as was his Part, although he was not ignorant, what would become of many." Therefore it is plain, the *Seed* is not *in all*—nor does the *Light* enlighten *every one*, but such as are *prepared* for it's Influence, though it be proposed *to all.* See Apol. p. 167.

§ 23. Apol. p. 169. Thirdly; " This saving Light is the Gospel, (before, it was *Christ*, though

though not *Christ's outward Person*) which is preached *in every Creature under Heaven,*" ἐν πάσῃ τῇ κτίσει. The whole of this Argument rests on the imaginary Force of the *Greek Preposition*, which is so far from being confined to the Sense of *in*, that there are few of the *Prepositions* that are used in a larger Sense than *this*.

It would be troublesome to cite Instances, for the Proof of what is so well known to the *learned Reader*, and therefore shall only refer to a few in the *Margin* *. The Translation, as it stands, is well warranted, and *it is but just to defend the Translation, whensoever we may.* But besides, the Apostle's Assertion is not true in the *Quaker Sense*—For though it were offered to all Mankind, and in that Respect, might be said to have been preached ἐν πάσῃ τῇ κτίσει, *among, or through the whole Creation*; yet there were Multitudes, and are still, *in whom* it can in no Sense, be said to be preached. That the Gospel is not a mere *outward* Declaration of good Things, but *the* [c] *Power of God to Salvation to all them that believe*, we know very well, and are as sensible of the *inward* Virtue

* That it cannot be literally taken in the Sense of *in*, is plain from hence, and *they were offended*, ἐν αὐτῷ, *in him.* Matt. xiii. 57. And in the next ch. ἐν ἐκείνῳ τῷ καιρῷ, *about that Time.* And they reasoned *among themselves*, ἐν ἑαυτοῖς. See Rom. i. for several more Instances—and Scap. Lex. where the Force of it may be seen at large.

[c] Rom. i. 16.

and Efficacy of it, as he can pretend to be. But this is as *direct* a diſclaiming the uſe of it, as can be expected from one of his *Education*; for he would ſhew, that the *Goſpel indeed* is the *inward* Power and Life (excluſive of that contained in the *Evangeliſts*) that preacheth glad Tidings *in the Heart*, offering Salvation, and ſeeking to redeem them from their Iniquities—and that this *inward Power and Life* does reach many thouſands of People and ſave them, that never heard of the *outward Goſpel* at all; that it is *preached in them*, and if they attend to it, and follow it's Directions, they will be ſaved by it. If this *inward Light* be not *Chriſt*, (notwithſtanding he ſays *Chriſt* is never ſeparated from it) then as he ſet forth another Mean of Salvation and Redemption, independent of, and diſtinct from, that of our bleſſed Saviour, who died upon the Croſs for that Purpoſe. But he leaves out the latter Part of the Verſe——*to the Jew firſt, and to the Greek*; [f] *for the Righteouſneſs of God is revealed* ἐν αὐτῷ, *through it* (viz. through the Goſpel) *from Faith to Faith.* But why *to the Jew firſt*, unleſs it were purely in reſpect to thoſe *outward Means*, the *lively Oracles of God*, whereby he had *much Advantage every Way?* The Apoſtle is preaching no *new, or inward* Goſpel to the *Romans*, different from that which was *originally revealed*—and they had no Knowledge of that,

[f] Rom. i. 17.

but

but by the *outward Means*, *Hieroglyphics* and *Emblems* before writing, and by both afterwards. *The Righteouſneſs of God*, is the whole Subſtance of the *Covenant*, comprehending as well *the Compact between* themſelves, as the *Terms* relating to us, whereby we are made *righteous:* and this has *ever been* and *is ſtill, revealed through the Goſpel*, the *glad Tidings* of *Chriſt*, to the *Jew*, (the Believer) *firſt*, and, at the Ceſſation of that Oeconomy, to *the Gentile alſo*. So is it properly ſaid to be revealed *from Faith to Faith*—viz. from the Faith by *the Types*, under *one* Diſpenſation, to the Faith without *the Types*, under the *other*. That this is the meaning of the Expreſſion, is plain—for as there never was but *one Faith*, ſo there could be no Revelation from that *one Faith*, to *another*, nor the Goſpel of *Chriſt* be *different* in Subſtance, though it were in the outward *Exhibition* of it. So, he ſays, [g] *the Wrath of God is revealed againſt ſuch as hold the Truth of God in Unrighteouſneſs*; for this Reaſon—becauſe that which may be known of God is manifeſt *in them*. What may be known of God, is *by Revelation*, and no otherwiſe—that *Revelation* was φανερὸν ἐν ἑαυτοῖς *manifeſted among them*, (by the Methods above deſcribed) and always has been, and will be, though the *Heathen*, as well as the *Quaker*, have loſt the Knowledge of it. [g] *For the inviſible Things of God are*

[g] Rom. i. 18, 19, 20, &c.

*clearly seen from the Creation of the World* *. *Because knowing God* (viz. from the Κόσμος or *Machine*) *they did not glorify him as God, but became vain in their Imaginations, and their foolish Heart was darkened*, &c. This was the Condition of the *Heathen*, to whom the Apostle was writing, as is manifest from all the Accounts that are extant of them.

He is therefore greatly mistaken in imagining, that those the Apostle is speaking of, had no *outward Gospel* preached unto them; for it was originally exhibited *to all*, though they departed from it, and *became vain in their Imaginations*. And the Κόσμος, or *Machine*, was from the *first*, and ever will be, to the *End* of all Things, the constant standing Evidence, and unalterable *Manifestation* of the *eternal Power and Godhead* —though it ceased to be so to those who had at first perverted, and whose Descendants afterwards, to the Time of the Apostle's Writing, had totally lost the Knowledge of it. For "though the *outward Creation*, he says, may declare the Power of God, yet that which may be known of him, is manifest *within*." This then must be somewhat distinct from his Power, and peculiar to the *Manifestation of Quakerism*. But what is it that is to *be known from the Creation?* Is it not the *Power and Godhead* both? Not only the infinite Power of the Creator is

* Νοήμενα ἀπὸ κτίσεως κόσμε, *being made intelligible from the Fabric and Order of the World.*

manifeſt, but what that *Power is*—what the *Agents* are, in whoſe Hands it is veſted—and in what Manner it is exerciſed. So that the *Machine* not only gives us an Idea of the *Power of God*, but of the *Unity and Trinity* in the Godhead: And from the Actions and Effects of the *Machine* in the Oeconomy of *Nature*, ariſe all our Ideas of the Chriſtian *Covenant*, and of the Adminiſtration in that of *Grace*. How far the *Machine* might beget a Perſuaſion of ſome eternal Power that made it, I am not certain, though ſuch could be no more than *Imagination*. But as it is ſet forth in the *revealed* Word of God as an Emblem of the *Godhead* and *Perſonality*—Of the *Covenant* and Means of Redemption, and of the *Agency* of the divine Perſons in the Oeconomy thereof; we are hereby infallibly aſſured of the Certainty of our Salvation—Of the reſpective Offices of our gracious Redeemers—Of the Relation they ſtand in by *Covenant* towards us—And of the Nature of our Faith, Service and Obedience. Conſequently, as we are hence enabled to entertain true and worthy Apprehenſions of the great Object of our Worſhip, and to perform a reaſonable Homage to him from his own Directions—We are not therefore to be led by the *Enthuſiaſtic* Impulſes of the *Animal* Affections, nor to depart from the inſtituted, and infallible Means, to the Guidance of an imaginary *Light within*. In regard to the *Gentiles* having an *inward Law*, and diſtinguiſhing thereby

thereby between Good and Evil, and having the Knowledge of God to the Purpoſe of Salvation, I have already ſpoken concerning that Law *—and ſhall only obſerve here, that if that *inward Law*, howſoever they came by it, was effectual to Salvation, it does not therefore follow that the *Quaker Light* is, nor are the Caſes parallel. The former might retain many antient Uſages, and religious Cuſtoms, and perform ſeveral Things contained in the *written Law* (as we are aſſured from all Accounts of them they did) from *Tradition:* whereas the *Quaker*'s is neither from *Tradition*, nor *Revelation*, but a blind and implicit Belief of a *Guide* that does not exiſt. That of the Prophet alſo, *He hath ſhewed thee, O Man, what doth the Lord require*, &c. hath been before explained. This he brings as a Proof of that *inward Manifeſtation*, and that God doth not *require*, till he hath firſt ſhewed it unto them. How it has been ſhewn to all Men, I have alſo made appear at large, and that it was in a Manner very different from the imaginary *Light of Quakeriſm*.

Apol. p. 170. "But the Apoſtle, he ſays, opens this Matter, and illuſtrates it more, ſaying, [h] *The Word is nigh thee, even in thy Mouth, and in thy Heart, that is, the Word of Faith which we preach.*" This by no Means, proves

* See above, p. 223, &c.

[h] Rom. x. 8, 9.

the previous *in-being* of the Gospel in those Gentiles; but is only an artful Means of Inducement, used by the Apostle, towards their Belief: For he had in the foregoing Part of the Epistle, shewn them, that they might become the *Children of Abraham*, by embracing the Faith of him, though they were not his Descendants by Birth; and as the Gospel was now offered to all without Exception, by the breaking down the *Partition Wall*, they might come to *Christ* by a shorter Method, than the Rudiments of the Law; and that that Method was easy and plain to every one—the Matter of it *was nigh, even in their Mouth, and in their Heart:* But it was neither in their Mouth, nor in their Heart, till they should [i] *confess with their Mouth and believe in their Heart, the Lord Jesus.* Therefore had they had this *inward Manifestation*, the Preaching of the Apostle would have been needless, and they would have *confessed* and *believed* without it. But that they had no *inward Law*, whereby they were enabled to do this, is evident from those beautiful Gradations he illustrates it by. For after setting forth the Riches of God's Love *to all*, and annulling the Difference which before subsisted, he says, [i] *Whosoever shall call on the Name of the Lord, shall be saved. But how should they call on him, in whom they have not believed? And how shall they believe in him, of*

[i] Rom. x. 10, 13, 14, 15, 17, 18.

*whom*

*whom they have not heard? And how ſhall they hear without a Preacher? And how ſhall they preach except they be ſent?* Now if there had been an *inward* or *implanted Law*, and a *Light* alſo to have diſcovered it, their Faith, Belief and Perception of it had been eſtabliſhed at once, *by Intuition*, without thoſe ſeveral Gradations the Apoſtle thought neceſſary for that Purpoſe. But *Faith cometh by hearing, and Hearing by the Word of God*—What Word of God? Why the *Word which he preached*, and which was *written* in the *Law and the Prophets*. So that there could be no Faith, but by thoſe intermediate Steps, which all depended on the divine *Miſſion*—conſequently, no *inward Light* which could direct them to Salvation without. The *Miſſion* was the Cauſe of their *Preaching*—*Hearing* was the Effect of that *Preaching*—*Believing* (or obeying) was the Reſult of that *Hearing*—and *Calling upon him* (or worſhipping him) was the open Conſequence of that *Belief*. This is the Operation of the *Word in the Heart* and *in the Mouth*. But this, he ſays, the Apoſtle anſwers immediately, and affirms it to be that *inward Preacher*, which hath ſounded in the Ears and Hearts of all Men, ſaying, [k] *Have they not heard? Yes, verily, their Sound went into all the Earth, and their Words unto the End of the World*. How greatly is this *enlightened Apologiſt* in the dark, not knowing

[k] Rom. x. 18. Pſ. xix.

a Syllable of *that Thing*, whoſe *Sound* went into all the *Earth*, yea and the *Heavens* alſo; Did he know this was a Citation from the Pſalmiſt? If ſo, ſurely the Apoſtle did not apply it in a Manner contrary to the original Intention and Meaning of it. The Pſalmiſt is not ſpeaking of any *inward Light*, or Manifeſtation, but directly the reverſe. He is ſpeaking of the Κόσμος, the Fluid of the Heavens, the *created Light and Spirit*, and of their *Sounds and Words*, (viz. their Power, Actions and Effects) being gone forth from the Center to the Circumference of this Syſtem. This is the *Book of Nature*, which has been always open to all Mankind—wherein they might read Deſcriptions of the θειότης, *Eſſence*, and of the δύναμις *Power*, or *Perſonality* iſſuing therefrom in the Adminiſtration of the Covenant; which, like the Actions of the material *Light and Spirit*, was offered to all the World. The *Heathen* therefore have *heard*—both from the firſt Promulgation of the *Cherubim*, and from the Powers and Actions of the *Machine*, which ſhine in perpetual Subſerviency to theſe important Purpoſes, and to the glorious Illuſtration of the divine Counſel! And this *hearing* did beget a proper Belief in thoſe who obſerved the *Inſtitutions*, till their Apoſtaſy from them, and the Influence that had on ſo great a Part of Mankind. By that, and a long Continuance under it, this Book has been ſealed

to

to their Underſtandings, and the Knowledge of it utterly loſt among them.

But this inward and powerful Word, he ſays, is yet more fully deſcribed in the Epiſtle to the Hebrews: [l] *For the Word of God is quick and powerful, and ſharper than any two edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow, and a Diſcerner of the Thoughts of the Heart.* This is literally true of the *material Light*, and deſcriptive of it's Operation and Action in the natural Body, whereby the Life of it is preſerved; and finally of the Deſtruction thereof, when the Organs are rendered unfit for the longer Continuance of it's Action, by *dividing aſunder of Soul and Spirit*, and by diſſolving that intimate Union of the *immortal and mortal* Principles within us: and from hence is the Idea taken, and apply'd to the Action of the *ſpiritual Light* on our Souls, which otherwiſe we could have no Conceptions of. But of this Text, and the Actions of the *Light* to illuſtrate it, I have already had occaſion to ſpeak in the Courſe of this Propoſition, which ſufficiently anſwers every Thing he infers from it, and to which I refer the Reader *. Thoſe other Texts cited by him, viz. [m] *That he hath not left Man* (the Paſſage is, he hath not left *himſelf*) *without Witneſs*, are of the ſame Nature,

[l] Heb. iv. 12, 13.

* See above, p. 133, 134, 135, 136.

[m] Acts xiv. 17.

and prove the contrary of what he brings them for. The *Witneſs* here ſpoken of, is no *inward Witneſs*, as he fondly imagines, but the *Machine*—and his Providence is there ſet forth by thoſe conſtant and regular Actions, whereby *Rain and fruitful Seaſons* are diſpenſed unto us, and in that reſpect, a proper *Witneſs* of his gracious Benevolence to us. And this other alſo, [n] *I will give him for a Witneſs of the People*; the Word here rendered *Witneſs*, ſignifies *an Inſtitution, an Ordainer*, an Enjoiner of Faith and Duty—or as St. *Paul* expreſſes it in other Words, [o] *the Author and Finiſher of our Faith.* And again, he is given *for a Leader and Commander*; this is alſo taken from the Action of his Type in this *Fluid*, which is the *Leader*, Ruler and Director in this Syſtem. Thoſe ſeveral Citations from *the Fathers*, as they conduce nothing to the Proof of his Point, further than by a Conformity of ſome Expreſſions, we ſhall purpoſely omit. Now then we come to the

§ 24. Apol. p. 174. Third Propoſition to be proved, viz. "That it is by this Light, Seed or Grace, that God works the Salvation of all Men; and many come to partake of the Benefit of *Chriſt*'s Death, and Salvation purchaſed by him," (he ſhould have added what follows a little after) "who are utterly ignorant of the outward Hiſtory of *Chriſt*." This is eaſier ſaid

[n] Iſ. lv. 4. [o] Heb. xii. 2. and Heb. ii. 10.

than

than proved, it being impoſſible for him to be certain of the Salvation of the *Heathen*—For his Aſſertion is founded upon a Suppoſition as injurious to the Goodneſs of God, as that of *abſolute Reprobation*, viz. that he has rendered the Knowledge of the Hiſtory impoſſible, which is not true. For there is no Part of Mankind, whom the Goſpel might not have teached, by Means of the firſt and ſecond Promulgation of it, had it not been for their own willful Oppoſition to it. And this puts their Condition in a much leſs favourable Light—and from whence it may ſafely be affirmed, that *no Heathen*, ſo long as he remains *ſuch*, and without Converſion, can come to partake of the Benefits of *Chriſt*'s Death, and Salvation purchaſed by him. And therefore our excellent Church is moſt ſound in this particular Point of Doctrine, viz. "That they are to be had accurſed that preſume to ſay, that every Man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his Life according to that Law, and the Light of Nature; for holy Scripture doth ſet forth only the Name of *Jeſus Chriſt*, whereby Men muſt be ſaved." Art. 18. There is nothing wherein the deadly Artifice of the great Enemy of Mankind is more viſible, than in alluring Men from the appointed Means of Grace, and putting them upon the falſe Hopes of Mercy and Salvation, to be obtained by Methods inconſiſtent with the *Covenanted Plan*, nay in direct Defiance of it. He

cares not how zealous they are in Purſuit of ſuch Imaginations, working on thoſe Affections he finds them the moſt prone to indulge, and improving them to their own Deſtruction. Thus does he ſuggeſt to them ſpecious, and more enlarged Notions of Benevolence and Compaſſion to the heathen World, and raiſe in them plauſible Ideas of Salvation without the hiſtorical Knowledge of *Chriſt*'s Death—as more ſuitable to the Immenſity of the divine Attributes, and to render the Benefit of his Sufferings univerſally effectual, without any reſpect had to the *Covenant of Redemption*. It is equally ſubſervient to his Purpoſes, whether they periſh through an utter Inattention to all Religion, and an exceſſive Indulgence in all Manner of Wickedneſs; or by an obſtinate Perſeverance in an attempting to gain the *End*, though they willfully reject thoſe only *Means*, whereby it can be accompliſhed. But as his Hypotheſis is falſe, viz. that God has rendered the Knowledge of the Hiſtory impoſſible; all thoſe Conſequences that he draws from it, muſt be falſe likewiſe. For howſoever ignorant great Part of Mankind may be therein, it is not owing to any Deficiency in the Means themſelves, or to any Act of God in rendering them ineffectual, but to their own Reprobacy, and Willfulneſs in rejecting them. And therefore the ſuppoſed Neceſſity of this *univerſal Principle*, does not only fall to the Ground, but is in itſelf a moſt impious and unwarrantable Poſition. For it will

will juſtly remain a Queſtion with us, whether after their willful Refuſal of thoſe gracious Offers of Acceptance, and their obſtinate Perſeverance in that State of Ignorance and Impenitency, they are yet Objects of the divine Favour or not. However, this may be ſafely affirmed, that they never will be converted, but by the outward Means of Preaching, &c. nor reached by any *ſaving Light*, that is inconſiſtent with the *covenanted* Syſtem of Salvation.

His Theam then ariſing from this abſurd Hypotheſis, has two Parts; "Firſt, That thoſe who have the Goſpel, and *Chriſt* outwardly preached, are not ſaved, but by the Working of the Grace and Light in their Hearts."

"Secondly, That by the Working and Operation of this, many have been, and ſome may be ſaved, to whom the Goſpel hath never been outwardly preached, and who are utterly ignorant of the outward Hiſtory of *Chriſt*."

If a Man's Sentiments are to be known by his Words, the Drift of this cannot be miſtaken, which is evident to depreciate the holy Scriptures, and render them uſeleſs in the great Point of Salvation. Who among us ever thought or affirmed, that the *mere outward* Preaching of *Chriſt*, or any *external* Act of Religion whatſoever, without a ſuitable Faith in our Hearts, and a proper Influence on our Lives and Converſations, would be effectual to Salvation? So groſs and ridiculous a Conception, can only be entertained by a *Papiſt* or a *Quaker*.

But

But the *Jeſuit* has fallaciouſly ſtated the *Queſtion* —" That we are not ſaved, but by the Working and Operation of the Grace and Light in our Hearts." He has either willfully omitted, or elſe not ſufficiently attended to the Merits of it: That the *inward* Operation of God's Grace and holy Spirit upon our Hearts, is the Principle by Faith, whereby the Merits of *Chriſt*'s Death and Satisfaction are applied, and our Salvation wrought, is paſt all Doubt: But the Queſtion is, whether this *ſaving Light*, and energetic Grace, be obtained, not only *without* the outward Knowledge and Means of the holy Scriptures, but even in *willful Oppoſition*, and abſolute Defiance of them—we juſtly ſay not. The poſitive Aſſertions of *George Fox*, &c. in regard to their Inſufficiency, and the opprobrious Titles they blaſphemouſly beſtow on them, carry not half the Malignancy in them, as the *Jeſuitical* Guiſe, and affected Salvo of this Apologiſt in their Behalf. The Purport of the *Second*, ſufficiently intimates the Regard he had for them, and the Opinion he had of their Virtue for the Purpoſe above. For if Salvation be attainable without them, and that our Faith and Obedience built on them, be not *ſaving*, but by the Operation of their *imaginary Light* —then is the *written Goſpel* of no uſe, but the whole of our Salvation muſt be attributed to the Efficacy of this *inward Principle*: And that as it reaches the *Heathen*, who are utterly ignorant of *Chriſt*'s Sufferings, their Condition is in

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no reſpect, behind our's, but in ſome, even preferable to it. But how childiſh is it to imagine, we reſt in the mere *outward* Preaching and Letter, without any *Faith* ariſing from the Virtue and Impreſſion of it on our Hearts? We are abundantly ſenſible of the inward Life and Efficacy of the Goſpel, and that it is *the Power of God unto Salvation, to all them that believe:* And we render our humble Acknowledgments to the divine Goodneſs, that he hath in Mercy diſpenſed to us thoſe *Means*, through which alone it is conveyed. Is it not then a moſt perverſe Inſinuation, that we are either totally without this bleſſed Influence, or elſe leſs likely to obtain it through the *Medium* of the Scriptures, than either thoſe *ſavage Indians* who are ignorant of them, or theſe *high flown Perfectioniſts*, who ſo preſumptuouſly depart from their Direction? We will not therefore heſitate to affirm with the Apoſtle, that our *Faith cometh by Hearing*, and that *Hearing*, or Obedience, *by the Word* (the revealed Purpoſe in the *outward written Oracles) of God*—and that we neither have any Faith, nor expect any, but through thoſe *Means*. That Salvation is attainable from the mere *outward* Preaching, or by a *formal* and preciſe Attendance on the public Ordinances, who among us did ever affirm or believe? Yet are we not ſo ill informed, as to attempt it by imaginary Devices, or to diſdain the *Means*, through which *only* it is to be effected.

Apol. p. 175. For the Probation of the firſt Part of his Theam, he goes altogether on the Doctrine of *Regeneration*, which he makes ſynonymous with this *inward* Working of the *Grace* and *Light* in our Hearts, and begins with that of the Evangeliſt; [q] *Verily, verily, I ſay unto you, except a Man be born again, he cannot ſee the Kingdom of God. Nicodemus* did not underſtand our Saviour from this Aſſertion, and therefore he explains his own Meaning in the 5th Verſe, concerning the *Manner* of this Birth, viz. both *by Water and the Spirit.* But as this relates to the Sacrament of *Baptiſm by Water*, as retained in our Church, we ſhall defer the Conſideration thereof, till we come in Courſe to treat of that ſacred Ordinance—only premiſing here, that thoſe who are not thus *baptized*, but ſtand in contempt of that Sacrament, how plauſibly ſoever they may talk, or write of *Regeneration*, are no ways under the Influence of the *new Birth*, nor under the Diſpenſation of *the Spirit.* And all their Reaſonings on this Head, will terminate in nothing but idle and fruitleſs Speculation—of the ſame Nature with thoſe of a *Slave* on the Subject of *Liberty*, who may comprehend perhaps ſomething of the *Theory*, without ever experiencing the ſweet *Effects* of it. His firſt ſetting out is founded on a groſs Miſtake, viz. " That this *new Birth* cometh not by the *outward Preach-*

[q] Joh. iii. 3.

*ing*, or Knowledge or hiſtorical Faith in *Chriſt*; ſeeing there are many that have *that*, and firmly believe it, who are never *renewed*." The Queſtion is not, Whether we *are*, but whether we *may be*, *renewed* thereby. Becauſe the *outward Means* are not the *new Birth* itſelf, therefore they are no ways uſeful in directing us how to attain to it. But if a careful Attention to the Things therein contained, viz. the State we are in by our *natural Birth*—the Nature of the original Treſpaſs, and how far all Mankind are affected by it—to the Means of being removed into the *new State*—to a View of our Condition under the *Attainder*, and of that under the *Reſtoration*—of the gracious Plan, whereby this is to be effected—a firm Faith in the great Authors of our Redemption—a perfect Submiſſion to the Terms, whereby we are qualified to partake of it—and finally, a due Application of theſe Things in our Minds, and a Reliance on the *holy Spirit to help our Infirmities*—then are they the *only Means* through which we can attain to the *new Birth*, and fully aſſure us that we do ſo; [r] *For whatſoever ye ſhall aſk in Prayer, believing, ye ſhall receive*—our believing it, fulfilling it unto us.

He will needs be detracting from the outward Knowledge, and lays hold of every Appearance and Opportunity of traducing it. And the following Paſſage of the Apoſtle, he thinks,

[r] Matth. xxi. 22.

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is a ſufficient Warrant for the laying aſide all outward Knowledge, even that of *Chriſt* himſelf. [f] *Wherefore, henceforth know we no Man after the Fleſh; yea though we have known Chriſt after the Fleſh, yet now henceforth know we no more. Therefore, if any Man be in Chriſt, he is a new Creature; old things are paſſed away, all things are become new.* What though the Apoſtle be extolling the *new Condition* with that Fervency of Spirit it ſo juſtly deſerves, and oppoſing it to the *old* or *natural*, to which it is as much preferable as Light to Darkneſs; yet it by no means follows, that the *outward Knowledge*, was to be either neglected or deſpiſed, but rather the contrary: For to whatever height the divine *Exſtaſy* might carry this illuſtrious and *choſen Veſſel*, and eſtrange him, for the Continuance of it, from the Converſe of all animal Affections—yet is it certain that his outward Attainments, prompted by a moſt active and zealous Diſpoſition, did not a little contribute to the Increaſe of that holy *Tranſport*, ſo conſpicuous in this Chapter. The divine *Energy* muſt be proportioned to the Diſpoſition of our Faculties, and their Qualification to admit of it's Action. Hence are thoſe *Rhapſodies*, and noble Impetuoſities of *Speech*, ſo diſcernible in the Writings of this great Apoſtle! Hence did he become a fit Inſtrument to *bear the Name of Chriſt to the Gentiles*, by the ἀπόῤῥοια θεία, *di-*

[f] 2 Cor. v. 16, 17.

*vine*

*vine Impulſe* co-operating with ſo magnanimous a Temper. But this does not argue the laying aſide the *outward Knowledge*, nor imply the diſuſe of it, nor does the Text at all ſuppoſe it. It amounts to no more than this—that though he had known *Chriſt* after the Fleſh, yet when he had ſuffered, roſe again, and aſcended, thereby fulfilling all the Purpoſes of his Incarnation, he was to be known no more after that manner, but *ſpiritually*, which is common to all other Chriſtians, as well as to the Apoſtle.

It is manifeſt therefore, how mean and unworthy an Opinion he entertained of the outward, hiſtorical Knowledge of *Chriſt*, by his comparing it to the Rudiments of a Science; which (granting the Juſtneſs of the Compariſon) would yet be very diſingenuous in an Adept to vilify, as they are the only Means, through which that Science is obtained. But the Matter he infers from his Compariſon, is very unwarrantable, viz. that becauſe we make uſe of the *outward Elements* to obtain the *inward Effect*, therefore we reſt in them, and go no farther,—and conſequently, ſhall never obtain the Kingdom of Heaven; which is a pregnant Inſtance of the Nature of their *new Birth*, and of the Spirit from whence it proceeds; as well as a convincing Argument of that *peculiar* Situation of Mind, the boaſted Privileges of this *Principle*, do ſo naturally lead them into. The remaining Part of this Section contains nothing new—conſiſting chiefly of ſuch Flights of Ex-

preſſion, as are the genuine Reſult of an *enthuſiaſtic Imagination:* but ſuch, as however, have this viſible Tendency, ſo far to ſpiritualize the outward Hiſtory of the Birth, Sufferings, and Reſurrection of *Chriſt*, as to make it a matter of no Importance.

§ 25. Apol. p. 181. Secondly, "By the Operation of this Light and Seed, ſome have been, and may yet be ſaved, to whom the Goſpel is not outwardly preached, nor the Hiſtory of *Chriſt* outwardly known." If this be true, then is the Goſpel, and all *outward Means*, of no manner of Service, as I have already abundantly ſhewn. But through the whole courſe of this Argument, he has had a particular Regard to the *Heathen World*; and the Strength of it has moſtly depended on that Conſideration, which is altogether foreign to the matter in hand. For if it were granted, or could indeed be proved, that the Goodneſs and Mercy of God did equally extend to them—or that they can be reached by any *ſaving Light* or Influence, to us unknown, and inconſiſtent with the covenanted Plan of Redemption—this nevertheleſs, would argue nothing in Diminution of the *outward Means*, or be any Motive to induce us to depart from them, or to expect to be ſaved without, or in Oppoſition to them. And the moſt of the Argument, even in *Imagination*, amounts to no more than a ſuppoſed magnifying of the divine Attributes, in a ſpecious Extenſion of Charity to thoſe *eſtranged Generations*, who,

who, in ſpiritual Concerns, can be no Rule to us, nor to whom, in ſuch reſpects, we have no Relation. What their future Condition may be, is only known to God; and howſoever compaſſionate we may be in our Wiſhes for their Salvation, that can avail them nothing, nor be any reaſonable Ground to us, to expect it by ſuch Methods, as the fruitful Imagination of this Apologiſt ſuggeſts it poſſible, nay even probable, for them to obtain it.

But then he argues from the ſecond Part of his Poſition; That thoſe, to whom the Goſpel, the Power of God unto Salvation, is manifeſt, may be ſaved, whatever outward Knowledge they may want.

But this Goſpel is preached *in every Creature*, in which is certainly included many that have not the outward Knowledge: Therefore of thoſe, many may be ſaved. This Argument is founded on the old Miſtake, viz. *preached in every Creature*; and as he cannot reconcile that with the *outward* Preaching, and Publication of it, which he ſuppoſes not ſo univerſally diffuſed—he is on that Account, driven to the Neceſſity of aſſerting another *inward Goſpel*, different from it, and by which the *Heathens*, who have never heard of *Chriſt* according to the Hiſtory, may attain unto Salvation—ſo ſetting up *other Means*, than thoſe *revealed*, in Oppoſition to the expreſs Declaration of the Apoſtle, viz. [t] *If any preach any other Goſpel unto*

[t] Gal. i. 9.

*you, than what ye have received, let him be accurſed.* Now according to the *Quaker* Argument it ſhould have been, If any preach any other Goſpel, than that which is *in you*; and if it had been *in them*, what need had there been of any *Preaching* at all? But what did he *preach?*—even that ſame [t] *Faith, which before he had perſecuted.* This Miſtake, concerning the Force of the Particle ἐν, is above rectified; and another Inſtance of it occurs in the laſt Verſe of this very Chapter; *and they glorified God* ἐν ἐμοὶ, *through me*, or *by my Means*—ſo ἐν πάσῃ κτίσει, *throughout the whole World*, or Creation, as κτίσις properly ſignifies.

After the ſame manner alſo, muſt that Paſſage of the Apoſtle to *Titus* be taken, which the Quaker fondly imagines to favour his Argument; [u] *The Grace of God that bringeth Salvation hath appeared unto all Men*, &c. To every Individual, doubtleſs, it did not *appear*, *nor bring Salvation*, though it might, and was intended to have done, becauſe their Situation rendered them incapable of perceiving it. And as he thinks the Apoſtle to be the beſt Commentator on himſelf, we will hear him, and abide by him too, in a parallel Expreſſion, in a foregoing Epiſtle, viz. [w] *That by me, the Preaching might be fully known, and all the Gentiles might hear.* Though this Apoſtle did preach to many Nations, almoſt to all from *Arabia* to *Spain* incluſively, yet were there

[t] Gal. i. 23. [u] Gal. ii. 11. [w] 2 Tim. iv. 17.

many

many more, to whom he did never preach at all, and therefore, all the *Heathen* did not hear through him—neither could the *Preaching* (ſtrictly and literally ſpeaking) *be fully known through him only*, ſeeing all the other Apoſtles, and their Succeſſors, were concerned in that Affair, as well as himſelf.

His next Inſtance alſo makes nothing to his Purpoſe, viz. [x] *Therefore as by the Offence of one, Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men, unto Juſtification of Life.* The Force of this Argument ſtands in an intire Ignorance of the Nature of the *original Treſpaſs*, and wherein all Mankind was unavoidably affected by it. The Apoſtle is all along ſetting forth the Oppoſition between the *Firſt and Second Adam*—the regenerate and unregenerate States of Mankind, in the ſtrongeſt Light; and ſhewing, that as *Condemnation* came upon all Men through the Means of *one*, and Death through him—ſo the Free-gift alſo, and the Grace, whereby we receive it, the *Juſtification* came through the Means of *one*, and Life thro' him, upon all Men. So far the Parallel holds exactly, and farther the Apoſtle needed it not; except he had inſiſted particularly on the Nature both of the *Treſpaſs* and the *Free-gift*. What thoſe are, I have already ſhewn at large in the laſt Propoſition: And therefore it will

[x] Rom. v. 15, &c.

be ſufficient only to obſerve here, that though the *Juſtification* be as univerſally extended as the *Condemnation*, yet herein is a Difference not perceived by the *Quaker*. Though all Men do not, of Neceſſity, *ſin after the Similitude of Adam's Tranſgreſſion* (every one having the ſame Trial to make in reſpect to the *actual Sin*, and conſequently an Option whether he will, or not) yet as *Death* was the inflicted Penalty of *that Sin*, and what all Men experience in conſequence thereof, we are unavoidably born under that *Tenure* to which his *Tranſgreſſion* ſubjected us. And therefore *the Life*, though intended for the univerſal Benefit of human Nature, and proffered by the great Atonement, yet does it not take Effect on thoſe, who deny the Attainder, *(the Death,)* and the Cauſe of it, and will not put themſelves in a Condition to receive it.

Apol. p. 184. And for the want of this Knowledge, his Argument, though plauſible of Appearance, does not conclude as he would have it, viz. "If all Men have received a Loſs from *Adam* which leads to *Condemnation*, then all Men have received a Gift from *Chriſt*, which leads to *Juſtification*." But herein he is miſtaken. For the Loſs received from *Adam*, is in ſome reſpect, different from the Gift received from *Chriſt*. The *Condemnation* unto Death is paſſed upon all, and we are unavoidably under it, whether we will or not—whereas the *Juſtification* unto Life, though proffered

to

to all, is yet efficacious only on ſuch, as qualify themſelves for it, by acknowledging *the Death*; for that cannot be received as a *Gift* by thoſe who acknowledge no Loſs; nor is it eaſy to conceive, how thoſe, who are ſenſible of no *Condemnation*, can pretend to be of any *Juſtification*. It is impoſſible to have clear and diſtinct Apprehenſions of this important Article, without taking in the whole of Man's State, from his Creation, to his Entrance on Eternity, and the various Scenes of Action relating to this ſtupendous *Drama*. The Terms are all *relative*; and the very mention of one Sort, does naturally ſuppoſe their *Oppoſites*. The Theatre of Action, is *this World*—the Time, *Life temporal*—the Actors, *Mankind*—what is ſet before them, *Good and Evil*—the Place of Retribution, the *next World*—the Reward of their Actions, in the two oppoſite States, *Happineſs in Heaven*, and *Miſery in Hell*—the Continuance thereof, in *Life* or *Death eternal*—*Satan*, or the Deſtroyers, in *League* for their *Deſtruction*—the *Aleim*, or Saviours, in *Covenant* for their *Salvation*—the Forfeiture or Loſs, accompliſhed by Satan in the *Firſt Man*, in human Nature—the Redemption or Recovery, in the *Second*, in human Nature alſo. The great Scene of Action in the Covenant between the divine Perſons, was finiſhed by *Chriſt*, the Executor thereof, on the *Croſs*—Satisfaction was paid for the Offence—the Redemption wrought by his Death, and the Benefits thereof,

were extended to all Mankind, who would qualify themſelves to receive them. The *real Terms* of Acceptance—Qualification—Removal out of the *Old State*—Initiation into *the New*—the Means of Knowledge, Faith, Duty, in order thereto, exhibited and infallibly recorded, by Types, Emblems, Hieroglyphics, in the Holy Scriptures, by the *Spirit of Truth*. The *imaginary Terms*, viz. Light of Nature,—mere Morality—ſaving Light—immediate Revelation—Knowledge without Means—Denial of the Forfeiture—Self-ſufficiency, and whatever other Means of Salvation, inconſiſtent with the Covenant, ſuggeſted in Oppoſition, by *Satan the Father of Lies*.

Hence this latitudinarian Principle of *Quakeriſm* (common to the *Chubbiſts* and others alſo) the Salvation of the *Heathen, as ſuch*, without Converſion; by following an *imaginary Rule* within, and acting up to it's Dictates, whether it be Conſcience, Reaſon, Light of Nature, or within, matters not, if contrary to the covenanted Plan. For though *Chriſt* were given for *a Light to lighten the Gentiles*, yet is not the ſalutary Influence thereof unavoidably operative on them, unleſs they are in a Capacity to receive it. That he might reach them by his *Power*, which is infinite, is not denied—but that he *does*, in Oppoſition to his immutable Purpoſe, is not to be proved. *Truth* is, as it were, the fundamental Attribute of the Deity, at leaſt, in reſpect to that Relation he ſtands in towards

towards us: And howſoever infinite his *Power* may be conceived to be, his *Truth* is not leſs ſo—nor is it to be ſuppoſed the *divine Peers* will act inconſiſtently with thoſe *Reſtrictions*, under which *by Oath* they have bound themſelves. Though he is *Lord*, in reſpect to *Sovereignty*, over all the World, yet is he not *Aleim*, in reſpect to *Salvation*, but to thoſe, who are under the Terms of that *Covenant*, and conſequently capable of the Benefits thereof. Therefore his *Maxim*, *a non eſſe*, *ad non poſſe*, *non datur ſequela*, will not hold here. For in reſpect to the *Covenant*, and the ſettled Plan of Redemption therein laid down, the Obligation and Operation thereof, is, like the great Authors of it, immutable, [x] *with whom is no Variableneſs, neither Shadow of turning.* And whatſoever has not been, nor is, a Means of Knowledge, Faith, and Salvation, in that gracious Eſtabliſhment, ſo neither will it, nor can be. We may therefore ſafely affirm with the Apoſtle, and our Church from him, [y] That *there is none other Name under Heaven, whereby Salvation is attainable, but only the Name of Jeſus Chriſt.* But before we ſpeak to this, we ſhall juſt obſerve, that this Principle of *Quakeriſm*, as well as of all other *looſe Thinkers*, ſtands on this deluſive Foundation, viz. a *ſupererogatory* Extenſion of Compaſſion to thoſe Apoſtate Generations, and imaginary Conceptions of

[x] Jam. i. 17. [y] Art. 18.

God's

God's Mercy and Goodneſs, without Exception, or the leaſt reſpect to the *covenanted Means* of diſpenſing it. They think it a great Arraignment of thoſe Attributes, that ſo great a Portion of Mankind ſhould miſcarry hereafter, without conſidering, either the Cauſes of their Situation, or how ſmall a Figure *the Iſrael of God* has ever made, in Proportion to the [2] *Aliens from that Commonwealth*, and thoſe that are *Strangers to the Covenants of Promiſe*.

That none can be *ſaved*, but by the *Name of Jeſus*, he allows to be a great Objection, and undertakes to ſolve it by the weakeſt and moſt abſurd Anſwer imaginable, viz. " Though they know it not *outwardly*, yet if they know it *inwardly*, by feeling the Virtue and Power of it in their Hearts, they may be ſaved: and, (to take it together) how many are injured by *Adam*'s *Fall* (which by the Way, is hardly conſiſtent with his Doctrine in the laſt Article, where he ſays, *Adam*'s Guilt is not to be imputed to his Poſterity, till by the like Acts of Diſobedience they make it their own) that know nothing of there ever being ſuch a Man in the World: why then may they not be ſaved by the Gift and Grace of *Chriſt in them*, though they know not *how* that was purchaſed unto them, by his Death at *Jeruſalem*; eſpecially ſince God has made that Knowledge ſimply impoſſible to them?" That is not true, as I have already ſhewn—and his Expreſſion, their

[2] Eph. ii. 12.

not

not knowing *diſtinctly how*, ſavours ſtrongly of the *Jeſuit* again: it is a begging the Queſtion, and ſuppoſes the Knowledge of the *Fact*, though not the *diſtinct Manner* of it. But I would deſire to be informed, of the diſtinct Manner of this *inward Feeling*, and yet at the ſame time, to be utterly ignorant of the *outward Knowledge?* Is it poſſible for any to feel the *Power of Jeſus* in their Hearts, and yet be ignorant, that there ever was any ſuch Perſon, whoſe Power they pretend to *feel?*—Can the Virtue be in the Heart, and not the Knowledge? But Salvation, he ſays, lieth, not in the *literal*, but in the *experimental* Knowledge; and becauſe we have the *literal*, and abide by it, he therefore dreams, or perverſely ſuppoſes, we expect Salvation from the *mere Hiſtory*, without any *inward* and faithful Application of it in our Hearts. But we deny, that any *experimental* is to be obtained without the *literal* —or that any *Heathen*, who never had the *latter*, has the *former*. It is not to be doubted, that *Porphyry* and *Celſus* had the *literal* Knowledge of the Scriptures, as well as this *Apologiſt*, though they were not ſaved by them —yet it muſt be acknowledged, they acted far leſs in Diſguiſe concerning them, than thoſe, who under Colour of Eſteem, deſtroy their Authority, and like [a] *Judas, betray the Son of Man with a Kiſs.*

§ 26. Apol. p. 185. "If this outward Know-

[a] Luke xxii. 48.

ledge

ledge were abſolutely neceſſary, then could none be ſaved without it, which he ſays, is contrary to our own Doctrine, in reſpect to *Infants*, and *deaf Perſons*." This has been partly anſwered above, under the fourth Propoſition. But what an ungenerous Way of arguing is here, to draw a general Concluſion from Premiſſes manifeſtly particular and accidental? *Deaf Perſons* may undoubtedly, in great Meaſure, be made ſenſible of the outward Knowledge; and ſo far as they comprehend it, it is *a Rule* to them. But though they could not be within the Reach of any *outward Means*, that would not affect our Doctrine, nor be Proof of the Neceſſity of their imaginary Principle, the *Light within:* But granting that ſuch particular Inſtances, do at length, attain to Salvation, tho' not by Means of any *outward* Aſſiſtance, nor by the Exerciſe and Co-operation of any *rational* Faculties—yet it would not follow, that they attain it by Virtue of an *inward Light*, but merely through the merciful Acceptance of their Creator, who would not expect the Performance of Duties, whereſoever the Means and Abilities of doing them, were withheld. In regard to *Children*, I had before alledged what was neceſſary for that Purpoſe; and ſhall only add here the Judgment of St. *Paul*, directly to the Point in hand, though indeed it be merely his *Judgment*, and not by *Inſpiration*. He ſays, [b] *the Children*, even where one of the

[b] 1 Cor. vii. 14.

Parties

Parties is an Unbeliever, *are holy*. How much more then, where they are *both ſo*, and in a Reſolution to have admitted them into the Congregation of the Faithful *by Baptiſm*, had they lived long enough to have received it? And though they cannot tranſmit Grace to their Children; yet as their Intention was to have initiated them into the viſible Church, it is not to be doubted, but that in ſuch Caſes, the *Will* is accepted for the *Deed*—and that thoſe Children will be favourably received, who have died, not through any *Neglect* or *Contempt* of that holy Sacrament, in the Parents, but through an unavoidable Neceſſity, or the immediate Hand of Providence in removing them.

Apol. p. 186. In regard to ſuch being in the Boſom of the Church, who are viſibly no Members of it—it is ſtill harping on the old String, a miſplaced Compaſſion for the *Heathen:* and this makes him ſuppoſe *a Chineſe* or *Indian*, as much excuſable for not hearing the *outward Goſpel* (through an imagined Impoſſibility) as a *deaf Perſon* that cannot hear. Of their Caſe, I have largely ſpoken already, though it is intirely foreign to the preſent Diſpute. But whatſoever may be their future Condition—or what *Means* they at preſent have—or how far their *Situation* may be excuſable, or not—it is all of no Manner of Account to us, who have *the lively Oracles of God* for our Direction.

Secondly, he ſays, that it is not eſſential, appears plainly by that ſaying of St. *Peter*, viz.

*Of*

[c] *Of a Truth I perceive that God is no Respecter of Persons; but in every Nation, he that feareth him, and worketh Righteousness, is accepted of him.* The Apostle is here opening his Speech in regard to the Case of *Cornelius*—And this the *Quaker* supposes to be a sufficient Proof of the Universality of their *inward Light*, without the *outward Means*. But this does not prove it —For though he were not a *Jew* by Nation, nor a *Proselyte* (however not *outwardly*;) yet is it evident, he was no Stranger to their Religion, since both [d] *himself and his whole House feared God, gave Alms, fasted, and observed the set Hours of Prayer*, and performed such religious Duties, as were evidently set forth in the *Law*. Is it not therefore, from this express Conformity, far more probable, that he obtained the Knowledge of his Duty, from his *Converse and Enquiries* among them, than from any immediate and *inward Light?* This intirely alters the Case, and makes the *outward Knowledge* previous, and the Cause of that excellent Disposition of Mind, which qualified him for so extraordinary an Instance of the divine Favour. And it was from hence that the *Fear of God*, and his *working of Righteousness* sprung, and capacitated him for so peculiar a Dispensation. But if he were not a *Proselyte* to the external and *ceremonial* Part of the Law, so as to be circumcised, &c. yet it is plain he was to

[c] Acts x. 34. [d] Ibid. 2, 30.

the *Faith* of it; for he was *a*[e] *juſt Man, and of good Report among all the Nation of the Jews*, which, had he been looked upon merely in the Light of a *Roman*, or *Heathen*, he had never obtained among them. And therefore as the *Ceremonial Apparatus* was now at an End, and the *Partition-wall* broken down; the Benefits of the Goſpel were hereby univerſally offered to all without Exception——and this devout *Centurion* became a fit Object of the divine Favour, and an early Inſtance of Acceptance, without the uſual, and now *antiquated Means*; and at the ſame time alſo, an indubitable Evidence, [f] *that through his Name, whoſoever believeth in him, ſhall receive Remiſſion of Sins*, whether *Jew* or *Gentile*. This was, as well to open the Eyes of *Peter* himſelf, as the reſt of the *Jews*—to diſengage him from that Prejudice and Bigottry, which this Example and the Viſion were found neceſſary to remove. But this is far from Proof of an *inward Light*, as the efficient Cauſe of his Acceptance; for had that been the Caſe, he had by that Means, been ſufficiently *illuminated* without any Aſſiſtance, or even the Preaching of *Peter himſelf*—and his being *baptized with Water* (though he had received the *Holy Ghoſt* before, which let the *Quaker* obſerve) had been altogether ſuperfluous.

He next inſtances in the Caſe of *Job, a per-*

[e] Acts x. 22. [f] Acts x. 43.

*fect*

*ſect and upright Man, one that feared* * *God, and eſchewed Evil.* But from what *Scripture*, he ſays, did *Job* learn this excellent Knowledge? This is built on a Suppoſition, that there was *no Law*, nor *outward* Means of Knowledge before the Time of *Moſes*, which others have imagined beſides himſelf, and from whence the moſt abſurd Reaſonings, and injurious Conſequences have been deduced. The *Scripture* he learned it from, was the ſame as *Adam*, and all the ſucceſſive *Patriarchs* and *Fathers*, had from the *Fall*, to the Promulgation of the *written Law*, and during the Continuance of the *Moſaic Diſpenſation*—and that was the *Cherubim*, as we find by *Satan's* coming before, and going § *out from, the Preſence of the Lord.* And that the true Religion was in Uſe there is plain, notwithſtanding their Neighbours around them, might perhaps, be generally *Apoſtates*; for *Job* and his Family, and as many as were in Communion with him, are called by a Name expreſſive of their religious Situation, בני אלהים, *Sons of God—regenerate Perſons*, ſuch as were within the Pale of the Covenant; in Oppoſition to the *Apoſtate Race*, who were only בני אדם—*Sons of Man* by Nature only. That there was a *Church-Service* alſo, is apparent, both from this *Diſtinction*, and the Words of the Text; *Now there was a Day*, ויהי היום—

* In the Original אלהים, ſo knew him to be in *Covenant* for him.

§ Job i. 12.

*and the Day came*, the ſame as the קֵץ יָמִים *— the appointed Time, or Revolution*, originally obſerved by *Cain* and *Abel* at the firſt *Inſtitution*. And *Job* himſelf was Prieſt—[h] *He ſanctified them, and roſe up early in the Morning, and offered Burnt-offerings for the Number of them all.* And in the laſt Chapter, God commands his Friends, to *take Bullocks and Rams*, and carry them to *Job*, to be offered by him, and he was to be *Interceſſor* for them, and God would accept them through him. The ſame *ſtated Time* is repeated again in the Beginning of the ſecond Chapter. Surely nothing but the groſſeſt Prejudice and Bigottry to this imaginary Principle, could make him overlook ſuch plain Teſtimonies to the contrary, and argue ſo falſely as he does.

Apol. p. 188. And as he finds no mention of this illuſtrious Perſonage in *Moſes*'s Story, from the Creation, to the giving of the Law, he therefore concludes him to have been a *Heathen*; and that *ſuch*, by an *inward Light* and Grace in the Heart, might, and did attain to all neceſſary Knowledge thereby, though without the *Pale* of the viſible Church, and any *outward Means*, and thinks this Inſtance a poſitive Proof of it. But it does not follow, that though the *Church of God*, were generally confined to the Nation of *the Jews*, that it was ſo, *abſolutely and ſtrictly*, excluſively of any parti-

[h] Verſe 8.

cular Tribes, or Families elſewhere—or that all the reſt of Mankind, without Exception, were Unbelievers of Courſe. For doubtleſs, there were very many ſcattered among the Apoſtate Nations, who were never conſenting to the *Revolt*, but continued ſtedfaſt in the true *Faith and Worſhip* from the firſt. [i] *Abimelech*, *King of Gerar*, was not only a *Believer* himſelf, tho' one of the *Canaanitiſh* Kings, but, as he tells us, his *whole Nation alſo was righteous*. Such was, probably, the Caſe of *Job*—and though we are not expreſsly informed of the Time wherein this holy Man lived, yet all Circumſtances induce a Belief that it muſt be very early; and ſome make it more than probable, that it was before the *Exodus of the Iſraelites* from *Egypt*, viz. his total Silence in reſpect to that ſtupendous Tranſaction; the Report whereof, one would think, could not but have reached his Country; and in all likelihood, the Appearance of ſuch an unuſual *Pillar of Fire* muſt have been viſible alſo, as he lived in that Country, afterwards called *Arabia*, from the Settlement of that *mixed multitude, that followed the Camp of Iſrael*, therein. Neither is it to be imagined that the firſt Apoſtacy, howſoever *general*, did yet include every individual Perſon, or Family in it—nor that even the *mixed Multitude*, or the *Egyptians*, who ſaw thoſe wonderful Works, were all to a Man, *Apoſtates*.

[i] Gen. xx.

But,

But, what is far more probable, that they did, many of them, retain the true *Confeſſion and Service*, and performed it on a right Motive alſo; though their particular Circumſtances, might eclipſe the outward Profeſſion of it, and render the particular Hiſtory of them unneceſſary.

Who was the Author of this Book, is not certain; that it was not *Job himſelf*, is evident, becauſe *Writing* was not then revealed; nor probably, is it more antient than *Moſes* (who is by many learned Men thought to be the Author) becauſe to him *Writing was revealed.* But be that as it will, it is manifeſt, both that there were ſome among the Heathen Nations, who adhered to the true Faith and Worſhip, and alſo, that they had not their Knowledge and Directions from any immediate and *ſupernatural Principle*; which intirely deſtroys the *Quaker Hypotheſis* in this Example. So that his Argument from hence, viz. of the *Heathens doing the Things contained in the Law, by Nature*, and being accepted thereby, falls at once to the Ground, and is in this Inſtance, a begging of the Queſtion. Concerning thoſe *Gentiles*, &c. the Apoſtle ſpeaks of, *Rom.* ii. I have already ſpoken.

Whether the Patriarchs and Fathers before *Moſes*, had a diſtinct Knowledge of the *Fall by Adam*, and of the *Salvation by Chriſt*, he makes a Queſtion—and alſo, whether *Moſes* did not rather write his Hiſtory of thoſe Times, by

*Revelation*, than *Tradition*. But to any one informed from *Moſes*'s Account (from whence only we can be certain) there can be no doubt of theſe Matters; for the very Proof of the *Cherubim* alone, does of Neceſſity, ſuppoſe all the reſt — Fire, Sacrifice, Prieſt, and every Thing relating to an *external Service*, and the End, to which it led. But though *Moſes* could not have wrote of the Creation, and Formation of the *Heavens* into a *Machine*, and of their Power and Effects on Matter, in the manner he has done, without an *immediate Revelation*— yet concerning thoſe other things he mentions, viz. the Fall of Man—the Incarnation of *Chriſt*, and Redemption thereby—and the Actions of thoſe Patriarchs before him, he might by *Tradition only*, ſeeing there were ſo few Hands for it to have paſſed through, from *Adam* to himſelf, viz. From *Adam* to *Lamech*—to *Noah*—to *Terah*—to *Abraham*—to *Jacob*—to *Levi*—to *Amram*—to *Moſes*. But in order to render the *outward* hiſtorical Knowledge of no Uſe, he inſtances in thoſe *Jews* who crucified our Saviour, and how little they knew of him, even after all the Prophecies were completed—without conſidering the hardened Situation of thoſe Wretches, and the *Blindneſs and Obſtinacy* of their Hearts, that were the Cauſe of it. *That they and their Rulers did it through Ignorance; and had they known it, would not have crucified the Lord of Glory*[1], we are informed

[1] Acts iii. 17. 1 Cor. ii. 8.

by the Apoſtles. But what was the Cauſe of that Ignorance, was it not, as above? Or does he imagine it to have proceeded from any Deficiency in the *outward Means?* Far from it—they had ſo long been deaf to the Voices and Calls of Scripture, that the Patience and Long-ſuffering of God was quite worn out—the Book of Knowledge ſealed to their Underſtandings—and a Spirit of Slumber and judicial Blindneſs inflicted on them, under which they apparently remain to this Day. And as to the Apoſtles themſelves, who were in ſome reſpect offended at his Doctrine, concerning his *Death and Reſurrection*, they were fully ſatisfied afterwards in thoſe Points from the Scriptures, (though of his explaining) and before they received their Commiſſion, and the Holy Ghoſt from him.

§ 27. Apol. p. 191. That the *Heathens* were ſenſible of the Loſs by *Adam*, he would feign prove by ſome Scraps, even of the latter among them, though they are not worth contending about, ſeeing all thoſe Expreſſions of an *innate Light*, *a Spirit*, &c. are confeſſedly Attributes of the *Heavens*, their God, the *Sol*, *Cœlum*, *Spiritus*, *Anima Mundi*, of which they thought their Souls were Parts, and were to be mixed with it hereafter. They had, doubtleſs, ſome confuſed Notions of a ſupreme, eternal Principle, they called God, which was the *Heavens*—and if ſome of the more antient among them have ſeemingly hit upon Thoughts and Expreſſions of a ſuperior Nature, and ſuch

as bear a Reſemblance to the Truth itſelf, and which ſome of the Fathers have miſtaken for it, they are ſtill to be conſidered in the ſame Light. *Plato's Trinity*, for Inſtance, which many Perſons almoſt run mad after, was nothing but the rude *Chaotic Maſs*, or firſt Production of elementary Principles by Almighty Power, and thence ſubſiſting in the *Triune* Modification of *Fire*, *Light*, and *Spirit*, though he was at the ſame Time utterly ignorant of what was repreſented by them *. But though we

* Since the Writing of theſe Sheets, has come to my Hands an excellent Treatiſe, intitled, A full Anſwer to the Eſſay on Spirit, by the Reverend Mr. *Jones*, which, though I had long heard ſome Account of, yet I never till lately, had the Satisfaction of peruſing. The worthy and ingenious Author, in the moſt clear and unexceptionable Refutation of the pernicious Errors of that audacious Piece, has given us a very judicious and elaborate Dilucidation (though he is pleaſed modeſtly to call them *Hints* only) of the *Hermetic*, *Pythagorean*, and *Platonic Trinities*. Many have been the Attempts of the Learned, to inveſtigate the Meaning of that *dark*, *abſtruſe*, *and ſuper-unintelligible Ænigma*, and all of them equally fruitleſs. The Enemies of this fundamental Doctrine of the Chriſtian Religion, would perſuade us, that it took it's Riſe from the ſuppoſed Conjectures of thoſe antient Heathen: But that is utterly falſe—the Doctrine itſelf was once univerſal; and the Traces of it are ſtill to be found in the Hieroglyphic Monuments and Records of all the Nations we have any Accounts of, and the Tradition of it preſerved in the Writings of thoſe antient *Greeks*. So far was it from being the Fruit of their own Imagination and Conjecture, that it is evident almoſt to Demonſtration, from the Dryneſs of their Accounts, and the Intricacy of their Deſcriptions, that *that* had no Share in the Compoſition. The Truth is, they were

we ſhould grant, even more than can be proved, that *Pythagoras*, *Plato*, *Plotinus*, *Socrates*, &c. had been in the right in many particular Points, it would by no means have proved, that they came to the Knowledge of them by virtue of any *inward Light*, nor of any peculiar Excellency, or Strength of their rational Faculties; but by their Neighbourhood to that Land, which was the Scene of ſo many ſignal Diſpenſations of Providence; the Fame whereof could not but have reached thoſe curious Enquirers, beſides the general Information they might have gathered by *Tradition*, and the immediate *Converſe* of ſome of the *Jewiſh* Nation. Hence, probably, thoſe Expreſſions to be met with in thoſe antient Authors, which ſeem to be Alluſions to the original *Fall of Man*—of *his Soul*

were pinned down by the Force of a Tradition, which, howſoever they might labour with all their Power to explain, they could not emerge from that Obſcurity they were involved in, concerning it. As all their Accounts are but confuſed Emanations from the original Fountain of Revelation, they are all, as to the general Purport of them, reducible to that Point, and can be rendered intelligible by no other mean, than the Knowledge of the *Moſaic Principia*, as this ingenious Gentleman has happily ſhewn in the Treatiſe above mentioned, and to which, with great Pleaſure I refer the Reader. See p. 180, & ſeqq. He has my ſincere Acknowledgments for it—as have alſo thoſe other learned Gentlemen, Dr. *Hodges*, the worthy Provoſt of *Oriel*, and the Reverend Mr. *Horne*, Fellow of *Magdalen* College, and others of that Univerſity, who have lately ſhewn themſelves ſuch able, as well as zealous Advocates for the Chriſtian Revelation—and may God proſper their Labours!

*being*

*being fallen into a deep Ditch—Man's wandering in this World as a Stranger, baniſhed from the Preſence of God*—of *the Soul's being like a Cynder, or dead Coal; and of it's Wings being clipped, ſo that it cannot fly unto God.* Whatſoever they might particularly mean by them, it is far more probable, they were the confuſed Remains of the original Truth, handed down by Tradition, (though ſo encumbered by Time, and various Circumſtances, as to afford them little Certainty) than the Effect of any *inward Light*, or the Reſult, either of their own *Reaſon*, or *Imagination.*

The *innate Light* of *Cicero*, howſoever apprehended by *Lactantius*, is undoubtedly underſtood by him, as by our modern *Deiſts*, *Socinians*, and *Reaſoners*, viz. an *inward Principle*, implanted in all, whether Reaſon, Conſcience, or whatever other Name, matters not, whereby they pretend to find out a *Rule of Action*, and an Obligation to follow that *Rule*; and which is indeed the ſame as the *Quaker-light*, though under a different Appellation: For notwithſtanding the *Heathens* and *Reaſoners* make it a *natural* Principle within them, yet they aſſert it to be conſtant and eternal, the ſame in all Mankind, and ſufficient to direct them in all their Purpoſes, temporal and eternal. Wherein then is theirs different? in Name only: For though they will not allow it to be either *Reaſon*, or *Conſcience*, nor any *natural* Faculty in Man—yet it is alike in all Men, the Gift of God

to

to all, ſubſervient to the ſame Ends, and of the ſame Tendency as this faſhionable Principle of *Deiſm*; viz. the Subverſion of the Neceſſity, and Authority of *Revelation*—ſetting aſide the Atonement and Merits of *Chriſt*, and ſubſtituting their own Works, Sufficiency, &c. to obtain eternal Happineſs, in Defiance of the inſtituted Method, the covenanted Plan of Redemption.

As to the Opinions of *Juſtin Martyr*, *Clemens*, *Auguſtin*, &c. that *Socrates*, *Heraclitus*, and others among the *Greek* Philoſophers, were Chriſtians, I envy not thoſe antient *Heathens* any Happineſs, nor thoſe *primitive Fathers* their Opinions—but ſhall content myſelf in this Place, with ſaying, *they were no more.* In regard indeed to that famous *Arabic-Book*, and that wonderful Man, *Hai-Eb'n Yockdan*, who without any Converſe with Man, attained to ſuch a profound Pitch of Knowledge—having not the Pleaſure of the * *learned Profeſſor*'s Acquaintance, I own, it is at preſent beyond me; and therefore muſt defer any particular Anſwer to it, till the *Book* is become more familiar amongſt us.

The next Section contains nothing new, or material—only we ſhall juſt take Notice of *Buchanan*'s Teſtimony of the *Light*, which yet is nothing to our Adverſary's Purpoſe: For whatſoever he might underſtand by that "*Light*,

* Dr. *H——t*, *Heb.* and *Arab.* Profeſſor in *Oxford.*

which,

which, he ſays, is ſet before the Mind, whereby to diſcern betwen Things that are vile, and Things that are honeſt;" yet it does not appear, he thought that *Light* came without Means, as the *Quaker* dreams; becauſe he there ſpeaks of *a Compend of the Law*, which in few Words, comprehends the whole, and which, according to their Doctrine of the *Light*, would be altogether ſuperfluous.

Thus at length, have we gone through the Conſideration of this famous Point of Doctrine; in a manner, I confeſs—ſeemingly prolix, and what ſome perhaps, may think beyond what the Nature of the Subject may require. But it being ſo remarkable a Part of the Controverſy, as well as ſo eſſential an Article and Pillar of *Quakeriſm*—we have given a minute Attention to every Thing that carried the leaſt Appearance of an Argument in it's Favour: And have ſo far done Juſtice to our Adverſary, as well as (I hope) to our own Cauſe, as not willfully to have omitted or ſlighted any thing he might judge worthy to be advanced on the one Hand, or we to be proper to be anſwered on the other. Upon the whole, I doubt not but it will appear to every impartial and ſober Chriſtian, not only how falſe this deluſive Doctrine is in itſelf, but how inconſiſtent alſo with the Covenant of Grace—the Terms of Admiſſion into it, as well as with the *Means* and *Manner* of Redemption: And finally, how deſtructive of the Authority of the Scriptures, and of the Death and

Satisfaction of *Chriſt* therein ſet forth—as well as of the Order, Harmony, and Beauty of the eſtabliſhed Plan, and of the invariable Exerciſe of the divine Attributes therein, to render it effectual to our eternal Salvation. In like manner is it of thoſe various Diſtinctions of Mankind, which, in reſpect to religious Matters, their different Situations will always make unavoidable—Thus laying open the *ſacred Peculiar* of God, and expoſing the Fruits of the *Vineyard*, to the prophane and unqualified Approach of thoſe *unclean Swine*, *Barbarians*, *Scythians*, *Indians*, and *Hottentots*.

Wherefore let them ceaſe from ſuch arrogant and preſumptuous Boaſting of a more *holy* and *illuminated* Diſpenſation, and of being the *peculiar People* of God; and be cautioned to walk with greater Moderation on that *privileged Ground*, into which they ſo boldly intrude, without thoſe previous *Qualifications*, which are abſolutely neceſſary thereto. Let them firſt liſten to the *outward Calls* of our bleſſed Lord in Scripture, before they pretend to an *inward* and experimental *Feeling* of it in themſelves. Let them learn the *Rudiments* of thoſe *lively Oracles*, before they prepoſterouſly pretend to obtain a *Perfection* in that moſt wonderful and ſublime Science! I fear, the *Spirit* is but too evident, by which they are acted in ſuch unwarrantable and extravagant Aſſumptions. Surely it muſt argue an Exceſs of Infatuation, to pretend an *immediate* Commiſſion

miſſion to ſummons all Mankind, without any rational Grounds of Aſſurance themſelves, or a being able to demonſtrate it to others: For thoſe Methods they take for this Purpoſe, are ſo far from proving the Truth of their Aſſertion, that they prove the direct contrary; viz. the *certain Experience, and Palpability of them*; for they are, for that very Reaſon, not *ſpiritual Impreſſions*, but *animal Senſations*. How abſurd alſo, to ſay no worſe, are their Pretenſions of being *Evangeliſts* and *Teachers*, to direct the Faith of others, when themſelves are inveloped in a moſt impenetrable State of Ignorance, in Oppoſition to the eſtabliſhed, revealed Means, as well as in Defiance to the common Senſe and Reaſon of Mankind!

FINIS.

ERRATUM.

Page 12. Line 9 from the Bottom, *for* the Oracle and Standard of all Truth, *read* the lively Oracles of God, and Standard of all Truth.

Prop. 1. Concern. the true Foundation of Know.

2. Concern. Immediate Revelation

3. Concern. the Scriptures — p. 32

4. Concern. the foundation of Salvation
as to Doctr. — 207

5. 6. Concern. the universal and
saving Light — 230